THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. VI. No. 39. NEW-YORK, SATURDAY, DECEMBER 10, 1836. WHOLE NUMBER, 299.

From the (London) Christian Observer.

Why does the Sun go down?

IN REPLY TO THE QUESTION OF A LITTLE CHILD.

"WHY does the sun go down?"
  Thy infant lips exclaim,
As thou gazest on the departing orb,
  While heaven seems wrapt in flame;
It goes to cheer another sphere,
  Make other hills look bright,
And chase away from distant realms
  The hov'ring shades of night.

"Why does the sun go down?"
  Perchance thou soon mayst say,
As the fond bright dreams of childhood's years
  Are vanishing away;
Those fairy dreams desert thee now,
  And their magic charms are riven,
To show the earth is at best but dark,
  And light proceeds from heaven.

"Why does the sun go down?"
  Perhaps thou mayst whisper too,
As the warmer beams of youthful love
  Are flitting fast from view;
To bid thee fix thy heart on things
  Beyond the gulph of time,
And never expect enduring bliss
  In the earth's ungenial clime.

"Why does the sun go down?"
  Thou mayst ask in deeper gloom,
When the hand that writes these verses now
  Is laid in the silent tomb;
And oh may Heaven this sacred truth
  Stamp deep on thy bosom then,
It does but quit the scene awhile,
  In glory to rise again.

THE CHURCHMAN.

From the Eclectic Review.

CONCESSIONS OF DISSENTERS.—NO. II.

THE following article, which may be considered as the second part of that of last week on the same subject, is, like that, from the Eclectic Review, but from the pen of another writer. The reader will know how to make allowances for some sentiments which he will not approve, in consideration of the important admissions which the whole article contains. The amount of these admissions is that the mode of social worship as conducted by dissenters has been found, from experience, to be a failure, and that recourse must be had to the responsive form of worship, and in part to a liturgy, as the more excellent way. We had intended, for the purpose of rendering the article more attractive, to break it into parts, and connect them with a running comment: but really there is so little to be left out, and so much matter of practical importance throughout, that we cannot do better than earnestly commend the whole to the careful attention of our readers.

One remark of the reviewer will hardly fail to excite a smile: that, we mean, which claims for the Congregational mode of worship the credit of being "essentially and deeply reflective," in contradistinction to that of the Episcopal Church, which is characterized as the child of ancient prescription. The reviewer here evidently, we think, imposes on himself and his readers, under a specious show of strength and wisdom, what is in truth no better than weakness and folly. The real difference, we apprehend, consists in the fact that the Episcopal mode of worship is the *result* of reflection, and the Congregational mode is only an *approximation* toward that result. Before the result is obtained, the operation of the reflective power, in its progress toward it, is active and obvious, but after the result is obtained, then the operation of the reflective power which produced it ceases to be manifested. Thus the liturgy, at the time of the secession of the Puritans from the Church, was the result to which the reflective power of the Church in its best ages had arrived, or an apostolic appointment of higher obligation than any product of human reflection. The Puritans, however, rejected the ancient prescription, and threw themselves upon their own reflection: and, after taxing it to the utmost, for a length of time, find themselves approximating the very ground that they left. Let reflection have its *perfect* work, and they will then have arrived nearly at the point from which they started. At present the reflection is active, but when the subjects of it have completed their probation, they will exchange the activity of the learner for the repose of wisdom. So the child who scorns his parent's advice may come to learn its excellence by taxing his reflecting powers in the school of experience.

It may be well to observe that some of the exceptions which the reviewer takes at the English liturgy will not hold in regard to the American Prayer-book. Of how little importance, however, the objections are, and how much they are attributable to prejudice, may be seen from the fact that in reviewing the Episcopal Prayer-book, the reviewer *condemns* the "*Benedictus,*" and yet in sketching the outlines of a Congregational Prayer-book, he says, this same "*Benedictus would do admirably here!*" It is also a curious instance of the proneness to extremes to see the reviewer advising his Congregationalist brethren to have their responses set to music! Sundry other reflections will occur to the reader, to whom we commend the article, trusting that the suggestions of the English dissenters may have a better effect on our Congregationalist brethren than the example of their Episcopalian countrymen.

Our readers will not have failed to notice, while perusing the last extract, how very different the order of prayer is in the Dutch Reformed Church from that which prevails among ourselves; we mean the Congregational churches. The difference would seem to be in our favor, since their principal prayer is equally long with ours, and has the additional disadvantage of occurring when the attention has been already sufficiently exhausted by a sermon of considerable length. It is better, we think, that the sermon should follow, since the tendency to exhaustion, being of course greatest toward the close of the whole service, is in that case partly counteracted by the sitting posture. It is also more favorable to the carrying home of the instructions and impressions which have been received. But it would be certainly wrong in us to be satisfied with our own mode on account of its preferableness to any other, if, on the other hand, there be any existing or practicable modes preferable to them, or more conducive to the ends of worship. We are again referred, by this reflection, to some important suggestions of Mr. Walford, to which, with respectful deference to himself and the accomplished reviewer, we will venture to append a few additional remarks. The suggestions are two, and both relate to the weariness which many feel in our public religious exercises; the one, as it may proceed from the comparatively small active share in the service which is allotted to the congregation; the other, as it may be occasioned by the felt monotony and undue length of the principal prayer.

The complaint of weariness is, we fear, in a great majority of instances, itself deserving of censure. In the times of our forefathers, when piety was less regardful of accommodations than at present, we apprehend this complaint was far less frequent. There is a prevailing habit of adjusting both mind and body to easy and susceptible postures in worship, which hardly comports with *active* devotion. Indeed this seems too much abandoned to those who have gone before us. We appear to be satisfied with the activity of charity. Still we fully enter into the importance of the suggestion. We cannot control the habits of society, and while we bear their pressure, we must make particular allowance for the influence of the indulgent methods of medical treatment now in use. The sick must be considered, and especially those who are often the joy, and crown, and glory of our churches—our infirm and aged members. Let, then, our worship, as it ought, be constructed, not in too exclusive reference to the strong and healthy, but in conformity with the beautiful suggestions in Rom. xv. 1; Heb. iv. 15; v. 2; xii. 12, 13; Thess. v. 14; on a principle of sympathetic adaptation to the infirmities of the brethren. In a word, let there be every thing to support and elevate the worshipper, nothing to weary, distract, or distress him.

But how may this be done? First, it has been suggested, that "the responsive form of the litany is well adapted to maintain attention, by giving, as well to the congregation as to the officiating minister, an active part in the service;" secondly, and "things remaining as they are, as to the exclusive employment of extemporary prayer," that "a simple, but important improvement" might be made by the division of the principal prayer into two parts; or, in other words, by equalizing the length of the first two prayers, the former of which might immediately follow the commencing hymn, and be divided from the latter by another hymn, and the reading of the Scripture.

The former change would certainly produce variety, and in its commencement, at least, would as certainly stimulate attention: how long this latter effect would continue may perhaps admit of doubt. We are obliged to question the vivid interest of the majority of Episcopalians—we mean serious Episcopalians, of course, else the comparison would not be fair—in their constantly recurring forms. Mr. Walford himself agrees, "that the continued use of the same forms is likely to generate inattention," and that, "unless unremitting exertion be made to prevent it, the thoughts will wander during the recital of the well-known words, which at length come to be repeated mechanically, and without effort." Both sides of the case, therefore, it is evident, must be considered; and our own conviction is, that, so far as the weariness complained of is to be regarded as resulting from the mode, and not from indevoutness in the worshipper, the advantage is in favor of free prayer. Yet are we conscious of many attractions in favor of the mode which Mr. Walford recommends. Independently of the supposed advantage in maintaining attention, by giving the congregation an active part in the service, we think the latter consideration itself, that of making the congregation as active as possible, exceedingly proper on its own account, and worthy of particular attention. Our principal care would be to see it *properly* done. It is, we take for granted, the *responsive form* of the litany, (as expressed,) and not the matter of it, which Mr. Walford is inclined to recommend. We hardly think that he would advise such repetitions of invocation, such injudicious selection of supplications, such indiscriminate accumulation of pleas, or such unvaried sameness of introduction, with regard to the otherwise truly admirable intercessions, as the litany presents, to be imitated in our worship. If, then, it be merely the *responsive form* which he recommends, we are happy to record our agreement; keeping in view, at the same time, the different character of the Episcopal and Congregational Churches, and the conditions necessary to its profitable introduction.

The worship of the Congregational churches is distinguished from that of the Episcopal, not only by its superior freedom from ancient prescription, but by the influence of reflection on its materials and modes. The Episcopal Church, as the child of antiquity, the reformed daughter of the Roman, or Papal—reformed, but still a daughter, retaining, to say the least, as much of the features of her parent as is consistent with her reformation—has not only incorporated into her worship the most valuable existing remains of ancient devotion, but some that are more questionable; and has pressed into the service of Christian assemblies, without considering, or perhaps even seeing, their inapplication to present times and general occasion, a large proportion of scripture pieces which have exclusive reference to the Mosaic dispensation, or to individual circumstances. That we may not be chargeable with hastily "taking up a reproach" against our brethren, we specify, as an instance of questionable ancient forms, the Athanasian Creed;—as instances of scripture pieces inapplicable to general worship, the songs of Mary, Zacharias, and Simeon—called, an ecclesiastical nomenclature, the "*Magnificat,*" "*Benedictus,*" and "*Nunc dimittis,*"—and as form, the majority of which are exclusively Jewish, the Psalter, as "appointed to be said or sung" in alternate responses. These certainly exhibit the character of Episcopal worship as largely impregnated with an indiscriminating spirit of adherence to ancient prescription. That of the Congregational churches, on the other hand—which, as the adult offspring of Puritanism, may be said to have improved upon the lessons of their parent, by applying to the purifying of their constitution that use of reason, and reference to Scripture, which she had mainly exemplified in relation to the forms of worship—is *essentially and deeply reflective;* and while expressing our accordance with Mr. Walford and his reviewer, in the probable benefit which these churches might receive, as well as the beautiful example of Christian amity they would exhibit, in applying to the Episcopal ritual, as a source of beneficial emendation to their own methods,—we feel assured that they will not withhold the sanction of their approbation from our suggestion, that whatever is adopted from the treasures of the Episcopal Church must be selected and incorporated under the influence of that reflection which we have assumed to be the characteristic of Congregational worship. We have not declined to avail ourselves of the inspired treasures of the Jewish Church being in the constant habit of using the Psalms and other scripture pieces, as professedly applied to the Christian state and worship in the imitations of our Christian psalmist, Dr. Watts: why, then, should we be loath to accept the contributions of the ancient Christian churches, by employing in judicious combination with all that is valuable in our present usages the compositions of our earlier Christian brethren? These, as exhibited in the service book of the English Church, with which our readers will be better acquainted than with any other printed ritual, may be divided into two classes, the metrical and non-metrical; or, to speak more correctly, those which are adapted to be sung, and those which are adapted to be said. To the former is to be referred the "*Te Deum laudamus,*" ascribed to Ambrose, Archbishop of Milan, in the fourth century; the "*Gloria Patri,*" dating from shortly after the Nicene Council; and four brief responsive pieces of a very interesting character, all of which, with the exception of the "*Sursum Corda,*" which occurs only in the communion service, may be found in the orders of morning and evening service. The latter class comprises many of the collects, (the greater parts are translations from the Latin,) the creeds, and the beautiful prayer of St. Chrysostom. With respect to these latter, we must at once frankly declare our conviction, that to attempt their introduction into our service in the form in which they now exist, would, notwithstanding their great beauty, be extremely prejudicial and destructive to the connection and unity of our worship. They are admirable studies for the leaders of our worship, and contain numerous excellent petitions, clothed in beautifully simple language, but we do not admire the effect of those perpetually recurring beginnings and endings which result from the too frequent use of such brief forms. To those which are adapted to be sung we will recur presently.

We coincide with the suggestion, that the service should commence with singing; not, however, a direct hymn of praise, but a mutual exhortation to devotional engagement. This might be done in the form of a hymn, such as we have in common use, (a part of the 30th hymn in the 2d book of Dr. Watts, for instance,) in which several verses are repeated to the same tune, or, as we think, might be even better, by singing select portions of Scripture, composed as chants or anthems. The 95th and five following Psalms may be referred to as suitable specimens of what we mean, were the direct forms of address in verses 8 and 9 of the 97th Psalm altered to the third person, and some verses of the 99th omitted, or changed for others. Those who are not favorable to opening the service with singing might, instead of this, adopt the method of having the congregation called upon to engage in worship, by the minister giving utterance to three or four suitable verses of Scripture, selected and varied, from time to time, according to his judgment. After either method might come a prayer, as has been recommended, occupying from ten to fifteen minutes. This would very properly be made to include *invocation;* our calling upon GOD under his revealed relations, and as clothed with his revealed perfections, and drawing near to him as seated on a throne of grace, through JESUS CHRIST the Mediator, in the exercise of humility and faith; *confession* of our actual transgressions, the sinfulness of our hearts, the power, the deceitfulness of sin itself, our incurred condemnation, and natural ruin and helplessness; *renouncing our own selves,* ceasing from all claims founded on the notions of our personal righteousness, wisdom, or strength; *looking to* JESUS; blessing the Father for him, as his inestimably precious gift; referring to his merits and atoning sacrifice, visible in the marks which he still bears of it, even now that he is ascended up on high, where he appears as the Lamb that was slain; and *pleading there in prayer for the bestowment of the* HOLY SPIRIT, for peace, for a sense of the divine forgiveness and favor, the spirit of adoption, and liberty of heart in the service of GOD and engagements of devotion.

Here, we think, the first prayer might very suitably be closed, to be succeeded by a hymn of praise. Why not sometimes by the "*Te Deum laudamus,*" plainly composed for congregational use? We would have this invariably *a full hymn of direct praise;* and we believe that from the Christian poets of ancient and modern times a sufficient variety of admirable compositions might be obtained. The "*Benedictus,*" or song of Zacharias, with a very few alterations, would also do admirably here. Then, as has been suggested, let the reading of the Scriptures follow. After this it is proposed that the second prayer should come; which, beginning with thanksgivings to GOD for all his mercies, and especially for the means of grace, would naturally suggest the propriety of prayer for a right use of these means, and a blessing upon them, and so form a suitable transition to the supplicatory and intercessory parts: this prayer might occupy from fifteen to twenty minutes.

Should any particularly desire the admission of responsive forms, which we have not contemplated in any part of the service as just described, we must own that we have found no compositions that seem to us suitable, unless it be the four brief pieces we have already referred to, of which three are to be found in the orders of morning and evening service, beginning respectively, "O LORD, open thou our lips," "The LORD be with you," and "O LORD, show thy mercy upon us;" and the fourth, in the communion service, beginning, "Lift up your hearts." The third, however, beginning, "O LORD, show thy mercy upon us," we should not like to use without some alterations or omissions, to render it more simple and consistent in its character. Our interest in these small pieces arises from three sources; the circumstances which gave rise to them, they being evidently, in their origin, brief ejaculations of the heart in preparation for more lengthened exercises of prayer; their adaptation to a similar purpose at the present day; and the fact, that they were very early set to the most beautifully simple musical compositions, and were, with those compositions, carefully gathered by Luther and Melancthon from the old Popish service books, and brought by them into the use of the Protestant churches. We have heard them most beautifully set and sung in Germany, and think them, as brief ejaculatory pieces thrown in, as one may say, before prayer, on the invitation of the minister to offer it, very capable of elevating devotional feelings. Thus, the minister would merely say, "Let us pray," and give utterance, in his natural voice, to the first member of one of them; when the people would immediately respond in music: on his uttering the next member, they would respond again. We have no fear that this mixture of natural and musical recitation, unusual as it may seem, would have any bad effect, since both the congregation and the minister would address their Maker and each other in the way to which they are respectively accustomed among us, and which, if we may venture an opinion, is by far the most proper. On the one hand, we do not like the appearance of any single person singing alone in public worship, as is done by the clergy of Saxony and Prussia, in their communion service; on the other, we have long been convinced by the representations of Dr. Pye Smith, in his sermon on the comparative advantages of forms and free prayer, (representations which he has again recently repeated in his Rejoinder to Dr. Lee,) that "the speaking of two or more voices at the same time cannot be any other than dissonant and grating, and, if the number be not extremely small, quite unintelligible. The only way of giving pleasing utterance to a plurality of voices is to connect them by tune and measured time; that is, by assuming singing tones." Should any one inquire why we have not found a place for the "*Gloria Patri,*" and ask us if we have forgotten the interest connected with it, as probably a primitive form, altered to its present state during the early Arian controversy, in order to distinguish the orthodox congregations from the Arian; we answer, No: we have not forgotten it, but have seen no place in which we could recommend it to be incorporated into our service. One now occurs, but it necessitates another change, which we submit at the same time to our elder and wiser brethren. If the hymn usually sung after the sermon were postponed, as is done in all Presbyterian churches abroad, till the prayer had been offered, and immediately preceded the benediction, it might sometimes be used in its place. The interesting custom of the Presbyterian churches is, immediately after the sermon, to pray; as is also done in the Church of England, and as many of our own ministers would find very grateful to their feelings, since they could then express the desires of their hearts over their congregation, under the full mutual impressions of the addresses just closed. After this they arise, and sing usually the hymn,

"Unto Him that loved us," &c.,

from the Apocalypse; and the people still standing are dismissed, with an exhortation to remember the poor, (agreeably to 1 Cor. xvi. 2,) and the benediction. The allusion just made to postures gives us occasion to observe, that, on the supposition of any adoption of the above suggestions, we should think it more than merely suitable, that the first two hymns and the ejaculatory responses should be sung standing, and the prayers offered in a kneeling posture.

THE following extracts from Ogilvie's Bampton Lectures, reviewed in the last number of the British Critic, possess uncommon merit.

THE DIVINE GLORY MANIFESTED IN THE PERSON OF JESUS CHRIST.

IF we rightly understand and duly use our Christian privilege, we are allowed to see GOD, no longer by dim analogy, nor darkly through the ill-reflecting mirror of human reasoning and deduction, but *substantially* revealed, in the person of his well-beloved Son, in whom 'dwelleth all the fulness of the Godhead bodily.' The divine majesty is thus veiled, without being in any degree sullied. The awe and reverence, which the presence of GOD is fitted to inspire, are tempered and moderated by a sense of his condescension to our low estate. His attributes of justice and of benevolence, which most nearly concern us, as subjects of his moral government, are rendered distinctly intelligible; and are shown to be exercised toward us on principles that are in strict accordance with the apprehensions of our minds and the sentiments of our hearts; whilst his attributes of power, of knowledge, and of purity, (attributes, on the first discovery of which, weak, sinful, and dependent beings may well shudder,) are so brought near and so benignantly accommodated to our thoughts and feelings, as to encourage our reliance on them, and our hope of being benefited by them. Thus is it, that on the most momentous of all subjects—on the first principle of all true religion—we are secured against the danger of running, on the one hand, into cold philosophical abstractions; and on the other, into gross conceptions, into low, unworthy, and debasing practices. But in order to gain this security, in order to avail ourselves of this, our lofty privilege, it becomes necessary to dwell, with fixed attention, on the gospel narratives; and to contemplate with steadfast eye, the adorable person and the wonderful actions of the Son of GOD, who was also the Son of man. We must form the habit of listening with a quick, intelligent, and willing ear, to his engaging eloquence. We must take pains to trace his unwearied footsteps, in his journeyings of charity through Judea, Samaria, and Galilee. We must observe, and, in observing, pause to admire the ever-wakeful activity of his beneficence, the mild majesty of his demeanor, the firmness of his patience, the simplicity, the beauty, the practical wisdom and powerful efficiency of the lessons which he taught. Then are the *hearts* of his faithful followers most likely to *burn* within them, to glow with a devout and holy satisfaction in what they have already learned, and with an eager curiosity to learn yet more, when 'he,' through the medium of the gospels, as it were, again 'talks with them by the way, and opens to them the Scriptures.' Through that medium especially, are we invited and encouraged to 'make ourselves acquainted with GOD, and be at peace.' By becoming familiar with those scenes in which the incarnate word relieved the wants, soothed the sorrows, and entered into the secret thoughts and feelings of the companions and hearers by whom he was surrounded, are we to gain a just conception—a conception that can be applied and used—of the goodness, the omnipresence, and the all-pervading influence of GOD. The soft and tender tones of mercy, which, in the gospels, pronounce the sentence of forgiveness of sins—the uncomplaining, yet touching notices therein preserved, of trials undergone, of contumely borne, of privation and sufferings endured, for the sake, not of the meek and merciful Redeemer himself, but of sinners, wayward and perverse—his persecutors and his murderers; these are intended and well calculated to convey to our inmost souls a lively hope of reconciliation with GOD, even for ourselves, to be effected by the interference of 'the one mediator between GOD and man, the man CHRIST JESUS. By us the precepts of the divine law are to be understood as they are graciously interpreted in the discourses of our LORD; and to be obeyed as they are in the same discourses enforced, by the most cogent motives, the most persuasive addresses to each feeling of admiration, gratitude, and love. In the prayers which he offered to his Father; above all, in that hallowed form of prayer which he prescribed for the use of his disciples, we are to learn the duty and privilege of prayer. When he speaks at once of the omniscience and the omnipotence of GOD, and of the absolute necessity of prayer—when he thus combines the attributes of GOD and the duty of man, which a short-sighted philosophy has often deemed irreconcilable with each other—we are called to remember and to confess that we are listening to a teacher who speaks as one having authority, and not as the scribes; that as 'the only-begotten Son, which is in the bosom of the Father,' he has in this instance, 'declared the Father,' explained his dealings, and given an account of his dispensations.

HUMANITY OF CHRIST.

THROUGH the scenes of the gospel history we form a lively image of GOD present in the world, which by his word he created, and which by the same word he governs; those scenes we learn to represent to our minds, as if we had ourselves been spectators of them; and, by our LORD's own authority, we are encouraged to believe that we have in them a deep and lasting interest. He is not, indeed, a man accessible to men; for his extraordinary interference in our behalf we are not, in any case, warranted in looking; but we discover that among the ends to be answered by the record of his miracles, one was to teach us that we may depend on his ever-present, although secret and unseen aid, that we may be persuaded of his sympathy with our sufferings, both mental and bodily, that we may perceive how he enters into the particulars of our condition, makes gracious allowance for the difficulties that beset us in our way to heaven, pities our errors, and pardons our sins. The abodes which he blessed with his presence were, like our own homes, darkened by sorrow and defiled with sin, and he chose to enter them for the benevolent purpose of banishing sorrow and counteracting sin, the baneful cause and the prolific parent of sorrow. It is, in short, our exalted privilege, by gaining an intimate acquaintance with the particulars, even of the miracles of the gospel history, to realize the presence of GOD with ourselves, and to encourage a firm expectation of help and strength from his sustaining influence. While we are permitted to see the Son in his deeds of united power and mercy, we shall thankfully own that we have seen the Father also; and the bright but softened beams of that glorious vision will for us dispel the clouds which must otherwise have hidden from our view the supreme Source of truth and purity.

THE DIVINITY OF OUR LORD MANIFESTED IN HIS PARABLES.

ARE we not conscious that these are portions of holy Scripture, on which we dwell with a lingering fondness, to which we recur with never-failing interest, in which we find engagement without weariness, and instruction without offence? when in early childhood, we, like Samuel, 'did not yet know the LORD, neither was the word of the LORD yet revealed unto us,' these winning narratives had power to fix our attention; and by them we were gently and gradually brought to distinguish the voice of GOD calling us, from that loved voice of parental or pastoral authority with which for awhile we innocently confounded it. The same passages of the holy gospels have formed the entertainment and the solace of our riper manhood; and we expect that they will become for ourselves, what we find that they have been and are for many around us, the source of refreshment and of mental vigor in declining years.

It is moreover from the parables of our blessed LORD especially that we learn the true philosophy of morals. They furnish principles of action, rather than precise and definite rules of conduct. Whilst they are far removed from the stiffness and formality of burdensome and tedious directions for the minute details of daily behavior, they stand equally distant from the vague and inapplicable generalities of abstract theory. Their lessons spring out of the relations, events, and circumstances of real life—of that life which we ourselves are living—but the life of which they draw the striking picture, is for the most part, stripped of local and temporary peculiarities; if such peculiarities are ever allowed to remain, they impart only an additional interest when they are observed; and have scarcely a perceptible influence, in rendering the proper practical influences less easy or less perspicuous for men of every age, and every country. Retaining each tender and touching association to which our common nature is alive, they yet condescend to nothing low, they are disfigured by no shade of coarseness, they offer no repulsive features. In short, it may be truly said, that wherever the holy gospels have been—wherever they shall be read and studied, the parables contained in them have served and will serve to exalt our LORD the Saviour JESUS CHRIST, as a moral teacher, above all who have hitherto appeared in that character. His vast superiority in this respect cannot establish—is not alleged to prove—the doctrine of his divine nature. But it is in perfect harmony with that doctrine, which it in some sort confirms, and by which it is itself illustrated and explained.

CHRIST'S INTERCOURSE WITH SINNERS.

THE declared purpose of CHRIST's coming into the world, was to call sinners to repentance—and for the accomplishment of his purpose, he possessed the high qualifications of freedom from all sin and of a nature not liable to its contagion. Our lowlier destiny is to undergo a course of discipline and of probation that may repair the ruins of our fallen state, aid the natural weakness of our moral powers, and impart to our oft-repeated efforts the fixedness and constancy of virtuous habits; and it is in the fulfilment of this, our own destiny, that we are, each one of us, in his proper station, expected and required to contribute, by our example and influence, toward the improvement of our fellow-creatures. With a view to their improvement, it is manifest that we must hold intercourse with them; but then only can we carry on such intercourse profitably to others and without disadvantage for ourselves, when we remember that it is by no means free from danger. Occasions will arise, when we may well shudder for our safety; nor among the least perilous will be those, into which we may have been led by a sincere and honest desire to do good; and upon which we may have entered with a firm resolution to maintain our own principles. From occasions of this sort it will be the part of prudence sometimes to retire, lest our own weakness, mistaken for the call of duty, expose us unnecessarily to 'the wicked who lay wait, as he that setteth snares, who set a trap and catch men.' But if escape from the position of danger be impossible; if the retreat, which prudence recommends be not practicable, then may we hope to be secure from injury, even in the midst of danger; and one of the best means of security we shall find in a steady and devout contemplation of our Lord and Saviour, holding intercourse with sinners for their welfare, and never, for one moment, unmindful in their company of the sole end which he proposed. His holy example, thus seasonably present to our minds, will exert a powerful influence; and will, moreover, prompt an earnest prayer which he will vouchsafe to hear and answer, that his 'grace may be sufficient for us—that his strength may be made perfect in our weakness.

COMMUNICATIONS.

For the Churchman.

OF THE AUTHORIZED EDITIONS OF THE BOOK OF COMMON PRAYER.

Mr. Editor.—It is fair to presume that *among* the motives which influenced the General Convention of the Protestant Episcopal Church in this country to adopt measures to prevent the publication of corrupt and mutilated editions of the Book of Common Prayer, was the benevolent wish to secure the Episcopal community against the *inconvenience* and *expense* to which the issuing of such editions would be likely to subject them. This part of their design, however, I am sorry to say, has not, at least so far as we, in this remote corner of the Church, are concerned, been fully accomplished. To find ourselves in possession of a Prayer-book, obtained with some trouble and of no inconsiderable expense, which, after all, must be laid aside as useless, is of no unfrequent occurrence; and my object in addressing you is to inquire how it has happened that the measures of the Convention, in relation to this subject, have failed of their effect. Before I specify the defects of those editions of the Prayer-book of which, we think, we have reason to complain, permit me to call your attention to the enactments of the Convention upon the subject.

By the 46th canon of 1832 (I deem it unnecessary to go farther back) I perceive that the Bishop of this Church in any Diocese, or where there is no Bishop the Standing Committee are authorized to appoint, from time to time, some suitable person or persons to compare and correct all new editions of the Common Prayer-book, the Articles, Offices, and Metre Psalms and Hymns by some *standard* book, &c., "and in case any edition shall be published without such correction, it shall be the *duty* of the Bishop, or where there is no Bishop of the Standing Committee, to give public notice that such edition is not authorized by the Church." I perceive also, by the second section of the same canon, that the "standard," established by that Convention, was "the duodecimo edition of Common Prayer-book, Articles, Offices, Metre Psalms and Hymns, published by the Protestant Episcopal Press in 1832." This canon, I find, was re-enacted by the last General Convention, with the following amendment, only—instead of the words (in the first and second lines) "are authorized to appoint, from time to time, some suitable person or persons to compare," &c., were inserted the following, viz., "*shall* appoint one or more presbyters of the Diocese who *shall* compare," &c., so that it is still the law of the Church that all new editions of the Prayer-book, &c., shall be conformed to the duodecimo edition of the Protestant Episcopal Press, published in 1832, and the Bishop (or Standing Committee) in such Diocese is not only *authorized*, but *required* to see that this law is executed accordingly.

But, Mr. Editor, notwithstanding these enactments, I regret to say our southern country has of late been almost inundated with "new editions" of the "Common Prayer-book, Articles, Offices, and Metre Psalms and Hymns" which differ, and to us, old-fashioned Churchmen, *materially*, from the edition set forth as the "standard." That edition, if I mistake not, embraces *the whole* of the metre psalms commonly called Tate & Brady's; while these "new editions" contain only a *portion* of them—a *selection*, made with great freedom, and accompanied by important alterations of the language, if not of the sense. Now I would humbly beg to inquire by what authority this *departure* from the designated "standard," has been made—and I am induced to make the inquiry of *you*, Sir, because I perceive that many of these (permit me to say) objectionable editions have been published in the city, and some of them at the very "Press," where your excellent and useful paper is printed, and therefore I conclude you will be able, (as I am sure you will have the inclination,) to give me the information desired.

In endeavoring to anticipate what the reply would be, I thought it not improbable I might be referred to an act of the General Convention of 1832, authorizing the use of a certain *selection*, instead of the whole of the psalms in metre as they then stood. But this I have well considered, and after the most careful investigation, I am fully satisfied that the Convention, by that act, neither gave, nor intended to give, *any authority whatsoever* for substituting the "selection" in question, in the place of the old Metre Psalms—no, not even for *appending* it to them, in the future editions of the Prayer-books.

The acts of the Convention in relation to this matter were the following, viz., a resolution was adopted, directing that "a joint committee of both Houses be appointed, with power to *select* from the report of the committee on Psalms in Metre, appointed by the last Convention, and from the appendix thereto, (with any fitting verbal alterations not affecting the sense,) a smaller selection of psalms; which, with the hymns set forth by this Church, shall be entitled "Psalms in Metre Selected from the Psalms of David; with Hymns suited to the feasts and fasts of the Church and other occasions of public worship," and to set forth the same with the following ratification. This ratification was a copy (with slight alterations to adapt it to the book in hand) of the form prefixed to the "Psalms of David in Metre," in the edition of 1832. Then followed certain other resolutions, directing how the selected psalms should be numbered, ordering a particular selection from psalm 26, to be included, and authorizing the singing, on a specified occasion, of verses 2 and 3 of the selection from psalm 26, instead of verses 6, 7, and 8 of that psalm as prescribed by the rubric in the office for said occasion in the Prayer-book.

Now, it seems to me, Mr. Editor, all that can fairly be inferred from these proceedings is, that the Convention designed to give the same authority for *the use* of the "selection" in public worship, as that which previously existed in relation to the "whole book of psalms." It surely will not be contended that these acts of the Convention had the effect of *annulling* the act of 1789, by which the "whole book of psalms" was set forth and authorized to be used. Neither will it be thought more reasonable to maintain that they were intended to authorize the substitution, in the Prayer-book, of the "selection" in place of the "whole book," when it is recollected that the *same body* enacted a canon, as before recited, requiring all future editions of the "Common Prayer-book, Articles, Offices, and Metre Psalms and Hymns," to be corrected by that of 1832, then in existence, and known to contain the *whole* of the said book.

But another resolution of the Convention of 1832 may be thought perhaps to set the matter in a clearer light. Subsequently to the acts before mentioned, it was resolved, "That the Committee on the Psalms in Metre be authorized to make the best arrangements they can with booksellers in the disposal of the *proposed book*, consisting of the authorized *selection* of psalms and hymns." Here, however, there is not a word which would seem to indicate that this "selection" was ever to form a part of that "Common Prayer-book," &c., which the canon (46 of 1832) requires to be so strictly guarded. On the contrary, if it has any bearing upon the question, the resolution rather directs us to the conclusion that the selection was intended to constitute and to remain a *separate and distinct volume*. And, certainly, Mr. Editor, the plea which was most, and perhaps *alone* effectual in obtaining the *consent* of the House of Clerical and Lay Deputies to the act setting forth and authorizing the use of the "selection," was well calculated to establish them in that conclusion. "We ask it of our brethren as *a favor*," it was said, "that *we*, who have long felt the inconvenience resulting from the present arrangement to be a burden, may be indulged the privilege of using in our own congregations one which we greatly prefer, and the allowed use of which will bring us so great relief. We aim not at *superseding* the present arrangement—we are entirely willing it should remain as it is, for the satisfaction of them who prefer it. Only grant us the liberty of choice, and we ask no more." Such was the *substance* of the appeal, I pretend not to give the exact language, and it prevailed, not, however, with the writer of this, who was present in that Convention; for he even then apprehended the evil of which he now complains, though the provisions of the canon before so often mentioned, (46) had it been previously acted upon, might perhaps in some measure have allayed his fears. It prevailed, however, with a sufficient number to cause the passage of the resolutions by a small majority. The *use* of the selection was *allowed;* the "proposed book" was set forth by the Committee appointed for that purpose; and "the edition" authorized by them was published in January or February, 1833, in Philadelphia.

Since that time, repeated editions of the "Common Prayer-book," &c., in which the "whole book of psalms in metre" has been left out, and the "selection" inserted in its place, and which, consequently, *do not correspond* with the "*duodecimo edition of the Common Prayer-book, Articles, Offices, Metre Psalms and Hymns; published by the New York Protestant Episcopal Press in* 1832, have been published, both in New York and Philadelphia: in how many other places I know not; but I can hear of no "new editions" any where made conformable to the "standard," and for any thing I can see in the signs of the times, the day is not far distant, when, if this practice continues to be allowed, "the whole Book of Psalms in Metre," which by canon is still a constituent part of the "standard" book by which all other editions are to be corrected, will be among the things that *were*.

Again, therefore, Mr. Editor, as one of a large number who feel deeply interested in this subject, I ask under what *authority* this departure from the established "standard" has been made, and I ask the question for the purpose of being corrected if I am wrong in my interpretation of the canon and the other acts of the Convention—and if not, of calling the attention of them who have authority in the matter, to a practice which all must allow to be unwarrantable, and which, however it may fall in with the preferences of the northern portion of the Church, is felt to be the source of much evil, and little less than oppressive in this, and some of the neighboring Dioceses.

It may probably not be unknown to you, that the congregations in this Diocese, together with a large number of those in Virginia, South Carolina, and Georgia, have continued to adhere, and are disposed, if practicable, to persevere in adhering to the use of the *old Psalms in Metre*, as set forth in the *standard edition;* and their canonical *right* so to do, I am sure you will not call in question. But should the departure from the *standard edition* complained of continue to be permitted to the publishers in the northern cities, the time is at hand, it is most evident, when their *right* must practically yield to *might*. For unless we at the South commence publishing for ourselves, there will soon cease to be in existence such a thing as a Book of Common Prayer conformed to the standard established by the Convention of 1832; and however impalatable it may be, we shall be *compelled* to swallow the "selection."

But it may be urged, as it has sometimes been done, that the Metre Psalms and Hymns make no part of the Book of Common Prayer, that no order has ever been taken for their being bound up together, and that therefore the question of their insertion or omission is one of expediency, which the publishers alone may decide. To this I reply, if this were so, the same must likewise be true of the "Articles and Offices;" and had the 46th canon referred merely to "the Book of Common Prayer," perhaps the position founded on this objection might have been sustained. But the cannon is too explicit and comprehensive for this. The "standard," let it be remembered, by which it directs all future editions to be compared, and according to which they must be corrected, is a certain edition, not of the "Common Prayer-book" only, but of the "Common Prayer-book, Articles, Offices, Metre Psalms and Hymns." Surely then, if there be any precision in language, it is there made as much the duty of a Bishop or Standing Committee to withhold the usual certificate, and to "give public notice" concerning any edition of the Prayer-book that shall be found to differ from that of 1832, *in the Articles, Offices, Metre Psalms or Hymns*, as it is respecting one differing from the *other parts* of the Prayer-book. Indeed, I distinctly recollect an act of a Bishop, the late Bishop Hobart, I think, under the canon as it existed prior to 1832, which fully sustains this view. An edition of the Prayer-book having been published in New York, in which the names of their respective authors were prefixed to the several hymns, the Bishop "gave public notice" of the same, as an unauthorized departure from the book set forth as the standard. Be the previous practice, however, what it may—be it that the Articles, Offices, Metre Psalms and Hymns, have not heretofore been, and are not now mentioned in the title page of the Book of Common Prayer, neither are included in the table of contents usually prefixed to it: the *canon*, as it now stands, has, to my mind, clearly settled the question, for all practical purpose, as to their constituting *one*, or *different books*. *There* the Church has spoken out in plain and explicit language—she has *specified* the *several portions* of her ritual by name, the integrity of which she would have preserved, viz., "*the Common Prayer-book, the Articles, Offices, Metre Psalms and Hymns*," and she has designated the "*standard*" by which they are all to be compared and to which they must be conformed. And that "standard," let it be remembered by all concerned in carrying her laws into execution, is THE DUODECIMO EDITION OF THE COMMON PRAYER-BOOK, ARTICLES, OFFICES, METRE PSALMS AND HYMNS, PUBLISHED BY THE NEW YORK PROTESTANT EPISCOPAL PRESS IN 1832.

Ελευθερος.

North Carolina, Nov 1836.

We insert the above communication with much pleasure, because it is written in a good style and good temper, characteristics not always found where supposed grievances are the subject; and because it relates to a matter which some of our friends may think worthy of being further considered. At present we make but a remark or two in reply, which have been suggested by a conversation with a member of the General Convention of 1832. He informs us, that as far as his views and observation went, it never was intended that the two sets of Metre Psalms should be published with every Prayer-book. Each was allowed. A congregation may use either, and for that purpose purchase either; but certainly not be compelled to purchase both. The Psalms and Hymns in Metre may, or may not, be printed with the Common Prayer-book. Either authorized set of Metre Psalms may be printed with it. In acting on this permission, the printer will, of course, be governed by the *demand*. Whoever will may order the Prayer-book with the old "Whole Book of Psalms in Metre," or with the new *selection* of "Psalms in Metre;" and he will be supplied, if the book is in market. If it is not, that fact furnishes evidence that the Church does not present a sufficient demand to encourage printers to issue an edition. Consequently, they who want it, if they continue so fixed in their adherence to it as to reject the other, must make it an object to the printer to give them a supply. The Church authorizes the publication, in her name, of both sets of Metre Psalms, duly authenticated, and then leaves the publication itself to the ordinary rules of trade. Who wants the old may buy it; who wants the new may buy *it;* and each may make the best bargain he can with the bookseller.

One word more. Our correspondent has rather misapplied the excellent phrase "*old-fash'oned Churchmen*." All who truly deserve this epithet respect their Church in all its decisions. By them the new *selection* is received as of equal authority with the old *whole book;* and let their preferences be where they will, they will not be so unkind to their brethren as to compel them, by buying both, to possess themselves of what they do not want.

For the Churchman.

Mr. Editor,—I am not one of those who are disposed to meddle in other people's concerns; and therefore the late proceedings of a portion of the Canadian Church, as detailed in your columns, and those of the Gospel Messenger, would have been unnoticed by me, were it not for an apparently approving editorial notice in the latter. But why not approve? you or your readers may ask. I have no other reason for saying why not, except that in so important a matter—one involving an essential change in a neighboring and highly respectable section of the primitive Catholic Church—I see nothing of *its Bishop's views and feelings*. I see rather proof that the Bishop has not been consulted, and that, indeed, there is reason to doubt whether he will approve. There are those, I know, who care not a whit for such considerations. But you, and your brother of the Messenger are not such. May I not, then, ask of you both to wait, and to know more about this matter, before you commit yourselves as to its merits?

Philo.

For the Churchman.

BYRON AND HIS BIOGRAPHERS.

A small volume, consisting of "a review of Lord Byron's life and character," and published at London, has recently come under my observation. The name of its author is not given in the work, and has not, probably for that reason, attracted the attention which it seems to deserve. The baneful influence of Byron's writings has been extensively felt, even in our own land; while the numerous and successive editions of his works mark their mischievous progress. This review, as I am informed by a gentleman who has lately visited the author in England, is a production of Le Bas, the gifted biographer of Wiclif, Cranmer, Laud, and others. The subjects of this essay are, of necessity, materially different in character from those which have usually engaged his pen. In this work, his principal aim has been to tear away the fascinating charm and apologies with which the poet's biographers have attempted to palliate the crimes and frailties of his life, and thus to render vice attractive, and virtue unworthy the regard of great minds. He has admirably succeeded in exposing the inconsistencies and servility of these writers. It is not surely useful that the poison of these works should go unaccompanied by antidote; and therefore I regret the more that the work has not become generally accessible to our people, by republication.

The criticism upon the life and character of Lord Byron, we are informed in the preface, by the Editor, appeared originally in the British Critic. As that review treats chiefly of theological works, its circulation is somewhat confined to the clergy; and, therefore, with the hope of rendering a general service to literature and morals, the article in question was put forth in its present form. Byron's works are so much in the hands of almost every class of society, that it becomes highly important to point out his true principles and character. While his writings tend to render vice more attractive, by clothing it with gayety and grace, it is well that the young should see it exhibited in himself, under its true features of deformity and wretchedness.

If it were possible that licentiousness, unbridled by a regard to religion or decency, unchecked by scantiness of means, and enhanced by wit, rank, and fame, could confer happiness, then Lord Byron had been blessed above all men. And when he sought to tempt others to his own course, he might have been only inviting them to a career in which he had himself found contentment. And thus, though his writings would have still tended to the debasement of all that is good in human nature, he might, in some sense, be acquitted of malevolence to mankind. But having, upon his own showing, found disappointment and degradation to be the only fruits of dissolute principles and habits, what are we to judge of the heart who could wantonly seek to propagate them, and pervert to this purpose the great talents intrusted to him for other ends? Is it the part of a generous or of a heartless nature to strive to allure others to a course proved by all experience to be fraught with disgrace and misery? Milton will instruct us.

Of his biographer, Mr. Moore, our reviewer takes some notice, and not undeservedly. He is one, who, with talents opening to him every field of honorable ambition, every source of literary fame or profit, has found it most congenial to his tastes, or thought it most conducive to his interest, to dabble in impurity and mischief. To prompt or palliate voluptuous passion, to fan the discontent of a people difficult at all times to govern, has been his chosen occupation in song. Loose and turbulent characters supplied the matter which he loved to picture forth.

But it may be thought that, since Mr. Moore brings out to notice the vices of those whom he makes his subjects, he is entitled to the praise of a candid and moral historian. But such is not his temper. He holds up the lives of bad men, not as lighting a beacon to warn, but a meteor to allure. He selects unwholesome matter, and sublimes it to a luscious poison. The mass of mankind delight in evil; and he writes to the mass to encourage them in evil, because, as it seems, his harvest of popularity and pelf is thus enlarged. That we may not altogether insist on these, as his sole and necessary motives, all, perhaps, is not calculation alone. The bias of his heart *may* be on the side of vice and mischief. Certain, however, it is, that from some cause, virtue and order have *never* his countenance.

If it were at length discovered that revelation is certainly false; if it were proved beyond cavil, that man's being ends here, that no after-reckoning is to be looked for, there would yet be required something to justify in any man the attempt to weaken the restraints of virtue, and augment the turbulence of unruly passion. They who, for want of better light, framed their estimate of human obligation from a regard to human happiness in this life only; who grounded duty upon usefulness; came pretty much to the conclusions of the Christian morality. We are yet to learn that any wise man among the heathen prescribed for the well-being of society, or of individuals, the unchecked indulgence of the gross and violent passions. Yet if dissoluteness and sedition be not means to public or private good, what are we to pronounce of those who employ their talents to encourage them, through love or recklessness of ill, for the sake of filthy lucre, or of favor with bad men?

If any good be, after this life, proposed for man, whether what revelation holds out, or other, he will needs be in the best predicament for obtaining or enjoying it, who has carried his present nature to the highest excellence. We cannot judge those to be of this character, who, retaining the form and endowments of men, have merely indulged animal propensities, and "taught others so:" but of those who have labored painfully to subject the lower appetites to reason, in themselves and in their fellows; to exalt the intellect, and purify the affections; to promote order, and improve happiness.

E·

For the Churchman.

There is doubtless a portion of your readers, Mr. Editor, who feel a growing interest in the study of the Old Testament Scriptures. Will you allow me to call the attention of such to a work lately published, which, in my opinion, is well calculated to increase that interest, by facilitating the study of a most important part of the oracles of God. I refer to the work of Dr. E. W. Hengstenberg, entitled Christology (doctrine respecting Christ) of the Old Testament, and a commentary on the predictions of the Messiah by the prophets, the first volume of which has been translated from the original German, by Dr. Keith, of the Episcopal Theological Seminary of Virginia. This is a decidedly orthodox work. It must have an important influence in Germany, in stemming the torrent of neology, and in this country, in promoting a more general and fundamental acquaintance with the Hebrew Scriptures, than at present exists. The author stands high in his own country as an oriental scholar, and his work affords evidence of original and profound investigation. The translator, if I may judge from a partial examination of his volume, has spared no pains to give his reader the meaning of the original, in a good and perspicuous English style. If a Germanism should once or twice be detected, every candid reader, who knows the difficulty of translating long and involved German sentences into the vernacular tongue, will only wonder that they do not oftener occur; and if any one should be disposed to censure, let him remember the Greek proverb, μωμεισθαι ραον εστιν ἢ μιμεισθαι.

Hengstenberg is the avowed defender of the inspiration of the Old Testament; of the reality and truth of its prophecies; and of the spirituality of the views which they exhibit, often under language of the highest poetic and figurative kind. Without acquiescing in all the sentiments of this learned writer, I cannot doubt that his work is an invaluable accession to the accumulating stores of biblical literature, and ought to be in the library of every clergyman. The same amount of information is not, I believe, to be found in any single work. It is earnestly hoped that the translation and publication of the remaining volumes will not be discouraged in consequence of the present one failing to receive sufficient patronage. In the author's own language, "May the Lord of the Church bless a work begun and completed in dependence on him, and make it the means of confirming the faith of at least some individuals."

The present volume contains a critical analysis and interpretation of most of the prophecies relating to the Messiah in the Pentateuch, the Psalms, and Isaiah. This comprehends an examination of the most important erroneous views, and an exhibition and defence of the true meaning: and when the subject is of very great importance, as in Isa. lii. 13; liii. 12, a historical sketch of the Jewish and Christian exposition in various ages is appended. These exegetical investigations are accompanied by various discussions of topics of the highest interest—such as the Deity of the Messiah as disclosed in the Old Testament; his atoning and suffering character; the nature of prophecy, &c. The author has taken pains also to settle the question respecting the authenticity of the last twenty-seven chapters of Isaiah; which the reader will see, by referring to the note in Jahn's Introduction, pp. 350, 351, became a fruitful subject of controversy in Germany, after the publication of Koppe's translation of Bishop Lowth's work on the prophet. This same very interesting and important point is examined also by Dr. Samuel Lee, Professor, &c., in the University of Cambridge, in his "dissertation on the reasonableness of the orthodox views of Christianity as opposed to the rationalism of Germany:" and the authenticity of the chapters is maintained against the objections of Gesenius. The merely English reader has now an opportunity of comparing the views and arguments of two learned and independent writers in relation to a subject of deep interest, both to the biblical critic and the intelligent divine.

The second volume of Hengstenberg's work is occupied by a full commentary on the prophecy of Zachariah, and an able examination of the prediction respecting the Messiah, in the latter part of the ninth chapter of Daniel.

The third volume contains a very particular examination of those parts of the minor prophets, and of Jeremiah and Ezekiel, which predict the coming of Christ, and the nature of the gospel dispensation. Of course, this brings under review the most important portions of Hosea; particularly the very difficult subject suggested by the contents of the first three chapters, which receive a careful consideration. It comprehends also the most interesting portions of Joel, Amos, Micah, Haggai, and Malachi; all of which are examined with learning, candor, and critical acumen.

It is trusted that the clergy of all denominations, and those who are preparing to enter the ministry, will duly appreciate the usefulness of this work. It is the wish of the translator to prepare and publish the two remaining volumes; and this will be done without delay, if the present should meet with sufficient encouragement.

These three volumes, together with Dr. Hengstenberg's learned Defence of the Authenticity of Daniel, which he published before the second volume of the Christology, are worthy of careful and attentive study. He has triumphantly vindicated the prophecies of Daniel against the infidel objections urged in the third century, by Porphyry, and of late repeated and augmented by Corrodi, Bertholdt, Gesenius, Bleek, and other neologists.

T. S. H.

THE CHURCHMAN.

SATURDAY, DECEMBER 10, 1836.

Thanksgiving.—Thursday of next week will be the day appointed by the Governor for the public thanksgiving.

Irresponsible Associations.—The position in which, for the last two years, we have been placed, as the editor of a religious journal, has compelled us to watch the moral and religious state of the country with a deeper interest and closer observation than we should otherwise have bestowed. One result of this observation has been a firmer conviction, and a more fearful apprehension than we could otherwise have entertained, of the evils growing out of combinations of individuals who suppose themselves in advance of the public on some given subjects of morality or religion, and who, accordingly, unite in a concerted scheme of action, for the purpose of enlightening the public mind. The men, or rather persons (for the privilege is no prerogative of the male sex) thus combining are irresponsible: do what they will, there is no means of arresting their course, or calling them to account: this license has no other limitation than what is found in the law of the land; and even *that* may be annulled when a sufficient concentration of influence shall be brought to bear upon it. Without entering here into a comparative estimate of the good or evil by which these associations have thus far been attended, we do not hesitate to express the belief, that unless the *principle* of their organization shall receive the disapprobation of the public—which we are confident it will, when the merits of the case shall be understood—the tendency and final result of these irresponsible associations will be, to prostrate all the barriers, not only of ecclesiastical order, but even of civil government. Let any American citizen call to mind the occurrences of a few short years. We have seen a Protestant association—wholly irresponsible—which has employed its agents, and a press of the most licentious and violent type, and we have had in its train Anti-Popery mobs, and a convent burnt to the ground, and the outrage all but justified by that press. We have had an anti-slavery association—wholly irresponsible—which has had its agents and its press, and we have seen public opinion forced and stimulated on the subject of slavery to a morbid state of excitement, and the public passions fermented in different parts of the country into violent mobs, and matters pushed to such an extent as to threaten the dissolution of the Union. We have seen a temperance association—wholly irresponsible—with its agencies and its press, and we have, in like manner, seen the public mind plied with false theories and exaggerated statements, the mob-spirit excited, (as in Salem) society convulsed, and the safety of the Christian religion seriously impugned. These evils, we shall be told, will correct themselves: in one sense, we believe this to be true; it is true that the public will at length detect the great source of these agitations, and set the seal of its perpetual reprobation on all these *irresponsible associations for the promotion of morals and religion.* The public will ultimately have sense and resolution enough to say to all those aspirants, who fancy themselves possessed of new light on morals and religion,* which the world has not discovered, "Gentlemen, take your light to your respective churches: they are our candlesticks: if your light is better than any yet discovered, doubtless the governors of these churches will be glad to use it: if you submit your new discoveries to their judgment, you will have time to prove them; if they are good for nothing, they will be thrown away, but if valuable, we shall have them in their proper time and place. And, gentlemen, if you are dissatisfied with this course, you may walk about the streets, each one with his lantern in his hand, expatiating on the excellence of his new light; or, if you choose, you may, as you certainly have the right, combine together, furnish yourselves with the requisite outfit of combustible materials, and concert measures for kindling conflagrations in every part of the country; but we, the public, have now learned wit from experience: in a country of order and wholesome laws, in times distinguished above all others for the prevalence of peace and knowledge, we shall not consent to be disturbed with your restless attempts, in obedience, sometimes, to foreign dictation, to *agitate, agitate, agitate;* † we shall turn a deaf ear to your declamations, behold your maniac pranks in silence, and quietly look upon your bonfires till they have blazed out; and then, we trust, you will peaceably disperse, and go to your respective homes, and use your light for the future to guide you in discharging the duties of that station of life to which it has pleased God to call you."

The Real Presence.—The Catholic Herald, in an article of something more than two columns in length, professes to dismiss the charge of calumny "with the silence which self-respect imposes on him."

In the course of this unsilent self respectful silence, the Editor informs us that, "by a real presence he means a presence which is not figurative but real," and that he "believes in the real presence of Christ in the eucharist because he is really there:" to both which edifying remarks we need hardly say that we cordially subscribe. The Editor then quotes a passage from Bishop Taylor, in which he explicitly affirms that Christ is present in the eucharist, and then the Editor as explicitly declares that Bishop Taylor did not believe in a real presence *properly so called*, the Editor, we presume, being the judge of the propriety. He also quotes a work ascribed to Archbishop Magee, which declares that "Protestants believe that Christ is really present in the sacrament," and then flatly affirms that the Archbishop denies the doctrine. He quotes also passages from other authors, which would be pertinent on the question of the nature of the change in the elements, but which say nothing of the precise point in hand.

---

* At a late consociation of the Congregational Churches in Massachusetts, which passed a deserved rebuke on some of the expedients of the day, this difficulty came up, and it was debated gravely, and at considerable length, What ought a brother to do who believes that he has light in advance of his brethren? Unhappily for the world, the question was not decided

† A late number of the Eclectic Review (England) recommends to the anti-slavery men of this country, as the only means of effecting their object, to imitate Mr. O'Connell, and "*agitate, agitate, agitate.*" If such advice were given on political subjects, it would not fall within our province to object to it; but we protest against the application of such a system to the dissemination of moral and religious principles.

The Editor of the Herald, it will be remembered, had undertaken, in order to repel the charge of calumny, to prove that the Church of England did *not* believe the doctrine of the real presence, which her standards assert, and his proofs, when examined, are found to consist in affirmations of the doctrine on the part of eminent divines in the Church, *stronger and more explicit than the standards themselves.* It is manifest therefore that the charge of calumny remains unrepelled

If the Editor of the Catholic Herald had simply said that the Church of England, or her divines, did not believe in the real presence, *in the proper sense*, meaning thereby the *Romanist* sense, no exception would have been taken to the remark. Instead of that, however, he takes the words of the Catechism in the *Romanist* sense, and then takes the same or stronger language in our divines in the *Protestant* sense, arrays them in apparent contradiction, and charges the Church with *deception*, in declaring a doctrine which she does not believe. This surely is a disingenuous artifice; and we trust that when the Editor is again tempted to resort to it, he will treat the temptation "with the silence which self-respect imposes on him."

Protestant Infallibility.—The Church, say the Papists, is identified with the object for which it is established, not only in the intention of its Founder, but in fact, and under its every aspect; so that let the Church do or say what it may, whoever opposes *it* opposes the truth. This is Popish infallibility. The great associations, argue some Protestants, are identified with the objects for the support of which they are established; so that let their managers do or say what they will, whoever opposes them is an enemy to all godliness. This is Protestant infallibility. For instance, "S. H. T.," in the Episcopal Recorder of last week, adverting to the refusal of some of our Diocesan Conventions to recognise the Temperance *Society*, says, "We must not engage in the Temperance Society to benefit mankind, we are told, because the Church ought to do the work which that Society has undertaken. We apply to the Church in the only shape in which it can be reached by us, and we are promptly answered, that this object constitutes no part of the business of the Church. What is this, and what is it intended to be, but a casting of this most important cause to the ground?" Here *temperance* and the Temperance *Society*, are considered as identical, and the Diocesan Conventions that refused to sanction the latter are said, in so doing, to be guilty of an *intentional* opposition to the former! Thus it is that "S. H. T." and those who think with him really adopt what they stigmatize in others as a high Church principle, and push it out to the worst extreme of Popery. The only difference is, that they apply the principle to unauthorized and irresponsible societies, and not to the Church of Christ.

Voluntary and Irresponsible.—The Episcopal Recorder shifts the ground of our opposition to *irresponsible* associations, by representing us as opposed to *voluntary* associations. The word *voluntary* may properly be used to designate the societies of which we have spoken, because they originate solely in the will of men, and are thus distinguished from the Church, union with which is made obligatory by the laws of Scripture. But the word *voluntary* may also be applied to many other societies which no man in his senses would ever oppose. Partnership in trade, junction in matrimony, political combinations, &c., &c., are voluntary associations, either right in themselves, or wholly without the scope of our objections. We object to *irresponsible* associations for the promotion of morals and religion, and we have not yet met with one fact or argument in their defence. The Editor of the Recorder points us to the Society in the Church of England for the Propagation of the Gospel, and his correspondent points us to the Missionary, Education, Bible and Prayer-book, and Tract Societies in this Diocese. The former, however, had its origin in the charter of King William, and by its charter the bishops of the Church of England are members. This, then, is an *authorized* and *responsible* institution. So in the societies of our Diocese, the Bishop of the Diocese is *ex officio* president, and they are thus held in responsible connexion with the constituted authorities of the Church. Thus the public have a guarantee for their safe character and conduct. But what security have the public for the safe conduct of societies, the managers of which are amenable to no law? The same correspondent of the Recorder, [S. H. T.,] mentions "the Society for the Advancement of Christianity in Pennsylvania" as an instance of a voluntary association which all approve. Why did he not add the name of the Education Society of the same diocese, which gave birth to Bristol College? Both are voluntary associations, but the former is made *responsible* by its connexion with the Church, through the episcopal authority, and the latter is *irresponsible*, having been originated and continued without the countenance of Bishops White and Onderdonk. The people understand the difference: the former Society is flourishing, and the latter is either feeble or extinct.

Protestant Inquisition.—The Western Christian Advocate quotes our remarks on the Temperance Convention at Saratoga, with the following prefatory remarks:—

"The following from the New York Churchman, is, in our opinion, among the strangest things which the press has ever ventured to publish. We have no comments to offer just now, other than to say, that as far as our own observation, and our information from an extensive list of exchange papers extend, those who have opposed temperance societies heretofore have, 1, been drunkards or tipplers themselves. 2. Or for some unworthy reason, they sought for the favor of the intemperate. 3. Or they were unacquainted with the merits of the temperance cause."

In like manner, S. H. T., of the Episcopal Recorder, says of the author of "Protestant Jesuitism," and inclines the reader, by the context, to extend the application of the remark to the Editor of the Churchman, "An author who can thus cater for the appetite of that portion of the community whose influence is all opposed to religion, and sell for *its* applause the real interests of piety, can only be an injury to the minds of his readers." And in speaking of the Bible, Tract, Sunday School, and Temperance Societies in another place, he says, "Nothing can be more clearly detected, under the opposition to the present attainment of these objects, *than a very manifest opposition to the objects themselves.*" This unlicensed impeachment of motives and denunciation of character is but little in conformity with the precept, "Judge not, that ye be not judged:" rather it is adding to the many proofs which are thickening upon us, that the spirit of the Inquisition is rife in the Protestant community.

Protestant Monasticism.—We supposed we were laying down a sound principle when we said, in speaking of temperance, that virtue was the result of probation in danger, and not of flight from its approach. But the Christian Advocate declares this doctrine "adverse to reason and sound philosophy," and adds, "The surest method is to keep out of harm's way." Christians in the dark ages, in order to get out of harm's way, became hermits, or took refuge in monasteries: if Protestants thus adopt the principle of the Papists, what is to save them from the same application of it? If the principle of the Christian Advocate in defence of temperance societies is adopted, the result will be that we shall have Protestant anchorites, and Protestant convents and nunneries.

Rights of the Laity.—If the Editor of the Episcopal Recorder had intended to unmask the designs of the advocates of irresponsible associations, and in plain words avow and defend a design of establishing a spiritual supremacy over the minds of the people, he could scarcely have done so more effectually than in the following editorial paragraph of last week, the four last lines of which we have taken the liberty to italicise.

> "The representative system of our own Church, considered in relation to general efforts for the good of mankind, is encumbered with many difficulties, which will probably render it impracticable for our *conventions* to act as associations for such purposes. The laity who are chosen as members of these bodies do not represent the '*congregation of faithful men*' who compose the Church, but the pewholders in the different churches of a diocese. Neither the electors nor the elected are necessarily members of the Church, (with the exception of the latter in one diocese,) nor is it generally required of them even to profess their faith in Christianity. The influence of laymen in our conventions has frequently been of the most salutary character, and as *individuals*, their presence is of the greatest importance. But in their *representative* capacity, as representatives of pewholders merely, it is obvious that *they have no right to control the benevolent action of the Church, to prescribe to its members what they shall do, and what they shall not do, to promote the welfare of their fellow-men.*"

Can a greater insult than this be offered to the laity? They may be plied by every variety of motives to contribute to benevolent purposes, and when they have given their money they are distinctly told that *they have no right* to control the operations to which it is to be devoted. Our pewholders and lay delegates in convention, who avow their belief in Christianity, who have been admitted by baptism* into the Church of Christ, and who therefore *are* of the "congregation of faithful men," are told in effect that they are no Christians, and are admonished to "stand off," and leave the "benevolent action" of the Church to others, who claim to be *par excellence* the "congregation of the faithful." "The control of benevolent action" means the control of the funds collected for benevolent purposes: these funds the Convention of a diocese, *i. e.* a *responsible* body, *have no right*, it is said, to control, because they do not represent the portion who make a profession of religion in some peculiar sense, and therefore the funds must be controlled by the few of this esoteric congregation, *i. e.* by an *irresponsible* body. This is the most whole-going defence of "Protestant Jesuitism" that we have yet seen, and we doubt whether it has been matched since the days of the blue laws, when the Puritans assembled in town meeting, and voted, 1, That the earth is the Lord's; 2, That the saints are the Lord's representatives; 3, That *we* are the saints, and that therefore the earth is ours, and the fulness thereof.

---

* The exceptions are too few to be taken into account.

Journals of Convention.—Inquiry being often made when the Journal of our last Diocesan Convention will be out, we have obtained from the Bishop the substance of the following reply.

The delay is by no means to be attributed to the secretaries, or the printers. It is the result of circumstances connected with the Bishop's share of the responsibility of giving it to the world. As he returned from a very long visitation only on the day before the Convention, and the heavy duties of that visitation precluded the appropriation of much time to preparing his address, he was compelled to deliver a great part of it from brief memoranda. It was, therefore, to be almost entirely written out after the adjournment of the Convention; and this during an immense accumulation of business consequent on his long absence, and interrupted by various other journeys which he was compelled to take. The parochial, missionary, and other clerical reports, too, to the number of about two hundred, are, by the canon, to be published under the responsibility and supervision of the Bishop. They must, therefore, all be revised by him; and this in the midst of all the other claims upon his time and care. Surely, then, no impatience should be manifested in waiting for the Journal as long as the time required for its proper preparation renders necessary.

But is haste in the getting out of such a document desirable? Only so far as it comports with entire accuracy. The object of the journal of such a body is not to meet immediate curiosity, but to give the Church, and hand down to posterity, a correct account, and such a one as the canons suppose, of the transactions of the Convention, and of the multiplied documents which throw light on the state of the Church. The indulgence of those who value a journal merely for its novelty, is too poor a consideration for depriving it of the benefit of that careful preparation and supervision which will commend it to the confidence of all true friends of the Church as authentic and correct.

The Journal will be published as expeditiously as possible; and the printers are directed to send the sheets, as printed, to the Churchman and Gospel Messenger, for such use in selecting matter of information as the Editors may choose.

The Protestant Episcopal Missionary Advocate.—This is the title of a monthly journal edited by Mr. J. C. Summers, the first number of which we have received. It would give us great pleasure to welcome a coadjutor in the good cause to which we are devoted; but we wish first to be satisfied that he *is* a coadjutor, and that his labors will promote unity, and not produce distraction. This point would be decided to our satisfaction, if the new journal had the approbation of the Bishop of the Diocese, which, however, is not apparent in the present number.

But this is not the only cause of our hesitation The Editor, in the very first number, makes a hostile demonstration toward the Churchman. He quotes a paragraph from our paper, "for the purpose," as he says, "of joining issue with him," viz. the Editor of the Churchman. This, we believe, is an unusual proceeding in the first number of a periodical, except it be avowedly established for a party purpose.

But, further, the Editor makes a hostile demonstration toward the Church at large. He professes to advocate churches founded on a specific principle, and he says, "We do assert that churches founded on the principle we maintain are *free* in an *exclusive* sense." And in another place, he declares that churches founded on the current principle 'have a tendency to flatter the pride of the rich, or to discourage the just claims of the poor to the privileges of the Gospel." This is preferring a grave and awful charge against the Church at large, and especially against her ministers and bishops, who are thus supposed to countenance a system essentially subversive of the great designs of the Gospel.

New Works.—Swords & Stanford have just published "Family Prayers," and "Family Commentary on the Sermon on the Mount." By Henry Thornton, Esq., both which we have reason to believe to be works of great excellence. We shall take an early opportunity of speaking of them more at large.

Bishop Onderdonk's Appointments.—The Bishop's appointments for confirmation in this city and Brooklyn have been altered, by a change with respect to the French Church, Du St. Esprit, and by the addition of St. Luke's Church.

Erratum.—In the notice of Mr. Harris in our last, a misprint of a single letter does great injustice to the writer. He is made to say that the interesting subject of that communication, "*even* regarded the institutions of the Church as having the first claim upon his support." It should read, with the copy, "he *ever* regarded," &c.

To Correspondents.—If "A Communicant of the Episcopal Church" will favor us with a private interview, we will endeavor to satisfy him.

"A Layman of New York" in our next.

The Editor of the Wreath has addressed us a communication in reply to the charges of the American Baptist. What charges? The American Baptist simply charged the book with being Episcopalian in its tone, which requires no reply, as its truth is admitted. If any injustice has been done to the Editor of the Wreath, we, and not the American Baptist, are in fault. The Editor's statement is perfectly satisfactory, and if he will so word it as to exonerate the American, we will cheerfully insert it.

We have three communications on hand in reference to the late work, "Protestant Jesuitism." One of these, signed "Expectation," is in favor of the book. We have not inserted it, for two reasons: first, because there is such a redundancy of matter on that subject, that there is much which we are obliged to exclude; and, secondly, because it throws down the gauntlet to another paper. We should like much to have that paper come out on the subject; but we doubt the propriety of authorizing a challenge to that effect. Thus far we have been content to express our own views on the subject, and defend them when assailed. However, we may yet insert the communication in part.

Two others are against the book. Of these, one is from "A Churchman," the same whom we formerly noticed. "A Churchman" requests us to expunge the exceptionable parts from his former communication, and then insert it; and intimates that a decline to do so will be an indication of our *prudence* and unwillingness to let our readers see both sides of the question. Another correspondent, who also signs himself "A Churchman," discusses the merits, or rather the demerits of the book at length. Our chief objection to the publication of both these articles, supposing the personalities expunged, is, that they do not touch what we conceive to be the merits of the book. They criticise its style, they censure its spirit, and they point out what they conceive to be its exaggerated statements, and its inconsistencies; but they do not grapple with its argument. In our last we gave a condensed view of the argument, and we think our correspondents will admit they have not met it. Why, then, obtrude upon our readers matters of inferior importance, when the gist of the question remains untouched? We assure the writers of these articles that we have not the least objection to letting our readers see all that they have written; and, as a proof of this, we promise to insert the last mentioned, which is the stronger and much the larger of the two, provided its author, after reading this explanation, shall desire us to do so: its personalities, of course, excepted.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN NEW YORK AND BROOKLYN.

First Sunday after Epiphany, January 8, Zion Church.

Septuagesima Sunday, January 22, St. Thomas' Church.

Quinquagesima Sunday, February 5, All Saints' Church.

Second Sunday in Lent, February 19, Church of the Ascension.

Fifth Sunday in Lent, March 12, St. Clement's Church.

Sunday next before Easter, March 19, French Church, Du St. Esprit

First Sunday after Easter, April 2, St. Peter's Church.

Second Sunday after Easter, April 9, St. Luke's Church.

Third Sunday after Easter, April 16, Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, Mission Church of the Epiphany.

Fifth Sunday after Easter, April 30, Trinity Church, *Brooklyn.*

Episcopal Acts of the Bishop of this Diocese.—On the second Sunday in Advent, December 4, the Bishop of this Diocese confirmed eleven persons in St. Paul's Free Church, Brooklyn.

Clerical Changes.—The Rev. Charles Jones has resigned the rectorship of Calvary Church, Homer, Cortland county, and accepted that of St. Andrew's Church, New Berlin, Chenango county.

The Rev. Ulysses M. Wheeler, late a presbyter of this Diocese, having taken a letter of dismission to that of South Carolina, and been there received, has changed accordingly his canonical residence.

The Rev. William J. Kip has, in the same way, changed his residence from New Jersey to this Diocese, and been engaged to assist the rector of Grace Church, in this city.

EDUCATION AND MISSIONARY SOCIETY.

Missionary Stations and Missionaries appointed by the Education and Missionary Society of the Diocese of New York.

Albany county. West Troy, the Rev. William C. Cooley, Deacon.
Alleghany county. Angelica, (and Dansville, Livingston county) ——
Hunt's Hollow, (and Mount Morris, Livingston county,) the Rev. Thomas Meachem.
Broome county. Harpersville, the Rev. James Keeler.
Cattaraugus county. Ellicottville and Olean, the Rev. Thomas Morris.
Cayuga county. Aurora and Springport, the Rev. Amos G Baldwin.
Moravia, the Rev. Seth W. Beardsley.
Chautauque county. Fredonia, the Rev. Lucius Smith.
Mayville and Jamestown, —— ——
Chemung county. Big Flats, the Rev. John D. Gilbert
Elmira, the Rev. Richard Smith.
Johnson's Settlement, —— ——
Chenango county. Greene, the Rev. John V. Van Ingen.
Fayetteville, the Rev. Seth S. Rogers.
Norwich, the Rev. Johnson A. Brayton, Deacon.
Sherburne (and Hamilton, Madison county,) the Rev Liberty A. Barrows.
Clinton county. Plattsburg, the Rev. Joseph H. Coit.
Delaware county. Walton, —— ——
Dutchess county. Lithgow, the Rev. Hiram Jelliff.
Franklin county. Malone, the Rev. Amos Pardee.
Genesee county. Weathersfield and Sheldon, (and Auroraville, Erie county,) the Rev. Isaac Garvin.
Greene county. Cairo, the Rev. Moses Burt.
Oakhill, the Rev. James Thompson.
Windham, the Rev Origen P. Holcomb.
Herkimer county. Fairfield and Norway, the Rev William Tatham.
Little Falls and Mohawk, the Rev. Henry S. Attwater.
Jefferson county. Sacket's Harbor and Brownville, the Rev. Amos C. Treadway.
Pierrepont Manor, the Rev. Nathaniel Watkins, Deacon.
Livingston county. Geneseo, the Rev. William P. Page, Deacon.
West Avon, the Rev. Ravaud Kearny.
Madison county. Perryville, —— ——
Monroe county Brockport and Clarkson, —— ——
Niagara county. Lewiston and Youngstown, the Rev Rufus Murray.
Oneida county. Holland Patent and Oriskany, ——
Rome, the Rev. Nathan B. Burgess.
Onondaga county. Marcellus and Geddes, the Rev. George S. Porter.
Jamesville and Onondaga Hill, the Rev. Marshall Whiting.
Fayetteville and Pompey, —— ——
Skaneateles, the Rev. Joseph T. Clark.
Ontario county. Centrefield, —— ——
Allen's Hill, the Rev George H. Norton.
Orleans county. Medina, —— ——
Oswego county. Constantia, the Rev. Henry Peck.
Fulton, (and Baldwinsville, Onondaga county.) ——
Otsego county. Gilbertsville and Otego, the Rev John Hughes.
Putnam county. Patterson, (and North Salem, Westchester county,) the Rev. Benjamin Evans, Deacon.
Queen's county. Cold Spring Harbor, the Rev. Isaac Sherwood.
Rensselaer county. Hoosick Falls, the Rev. Nathaniel O. Preston.
Saratoga county. Ballston Spa and Saratoga Springs, the Rev. Deodatus Babcock.
Stillwater and Mechanicsville, the Rev. William Allanson.
Waterford, (and Cohoes, Albany county,) the Rev. Cyrus Stebbins, D. D.
West Charlton, (and Port Jackson, Montgomery county,) the Rev. Timothy Minor.
Seneca county. Seneca Falls, —— ——
Waterloo, the Rev. Stephen M'Hugh.
St. Lawrence county. Potsdam and Canton, the Rev. Richard Bury.
Morristown, the Rev. David Griffith.
Waddington, the Rev. Aaron Humphrey.
Suffolk county. Setauket and Islip, the Rev. Charles Seabury.
Tioga county. Richford, (and M'Lean, Tompkins county,) —— ——
Owego, —— ——
Tompkins county. Danby, (and Candor, Tioga county,) the Rev Lucius Carter.
Ulster county. Kingston, the Rev. John Dowdney, junior.
Washington county. Hampton, the Rev. Moore Bingham.
Whitehall and Granville, the Rev. Palmer Dyer.
Wayne county. Sodus, (and Vienna, Ontario county,) the Rev. Erastus Spalding.
Yates county. Penn Yan, —— ——

The following stations are appointed until the first of April.

Jefferson county. Watertown, the Rev. Burton H. Hickox.
Lewis county. Turin, —— ——
Steuben county. Hammonds Port and Bath, the Rev. William W. Bostwick.
Sullivan county. Monticello, the Rev. Edward K. Fowler.
Wayne county. Palmyra, —— ——

Conversion in Ireland.—A letter from Mr. J. L. Nolan, to the Dublin Packet, states the conversion of the Rev. Mr. Swayne, recently a clergyman in the Romish Church, to Protestantism, and that he is about to become a missionary preacher in the latter faith Another communication in the same paper from a Mr. Trotty, who signs himself a Catholic priest, states that on Sunday, the 5th instant, at Birn, the ceremony of the mass was performed in English! The letter, which is a curiosity, coming from such a quarter, is as follows:—"We have glorious news to communicate to the friends of pure religion, which we trust will be hailed as the dawn of brighter and happier days for Ireland. On this day we have celebrated the ceremony of mass in the vernacular tongue. The people were highly edified and delighted; and as they left the chapel were heard to exclaim, 'May God forgive the priests for having so long kept us in the dark. We never heard a mass until this day.' It may be right to mention that we have reformed the Roman missal, and expunged exceptionable passages, such as prayers to saints and for the dead, with many other parts of the canon. We have also changed the substance of the mass. In the Church of Rome it is offered as a sacrifice propitiatory to sin; but we offer it as it was offered by all the early fathers of the Church, 'in commemoration of the death and passion of our Lord and Saviour Jesus Christ, and in thanksgiving for all the favors and blessings we have obtained through the merits of the same Jesus Christ our Lord.' It may be right also to mention, that we have expunged the ceremony of the elevation, together with all other nonsensical mummery, and crisscrosses of the Romish mass. Our intention is not to form a new religion, but to retrench the novelties and superadditions of men, and revive the old religion of Jesus Christ."—*Dublin Journal.*

Expedition to Liberia—The American Colonization Society are about despatching another vessel with emigrants and stores to Liberia. "The emigrants to embark, number about 70, at the head of whom is a respectable colored man by the name of Lewis Sheridan. He is a man of wealth, and many of the emigrants have considerable property."

Christian Witness.

The London Church Missionary Society has sixty-four missionary stations, employs 680 laborers, and has 12,631 pupils in its various schools. Its receipts for the last year were £68,354 10*s.* 6*d.*

The London Missionary Society has 272 stations and out stations, 111 missionaries, 28 European, and 195 native assistants, 74 Christian churches, 5,239 communicants, 448 schools, and 29,600 scholars. There are connected with the several stations of the Society, 15 printing establishments. Receipts of the last year, £55,865 2*s.* 11*d.*

Steady Progress of the Missionary Cause.—The following encouraging language is used by the London Missionary Society.

"Amidst the manifold objects which claim and receive the attention of the public, the disciples of Christ regard with holy gratitude the steady progress of the cause of Christian Missions.

"Whatever changes may affect the framework of civil society at home, and whatever fields abroad invite or exclude enterprise or action, in commerce, in politics, or in science, the range of missionary effort continues to extend; the streams of missionary benevolence deepen and widen as they flow, and the missionary operations of the Church become, by experience and trial, increasingly efficient and mature. 'Onward' expresses the will of the ascended Saviour, both as revealed in his word and indicated by his providence. 'Onward' is the watchword of the leaders in the work. 'Onward' is a principal characteristic of the various movements of the agencies engaged; and 'Onward' is the motto of the friends and supporters of this holy enterprise."

Christian Witness.

The Rev. Dr. Bates, President of Middlebury College, Vermont, stated, at the late meeting of the Vermont General Convention, that of the 632 young men who have been graduated at that college, 245 became ministers of the Gospel, and of this number 217 are living. The last yearly catalogue contained the names of 150 students, of whom about 110 were professors of religion. Of the class of thirty-two just graduated, twenty-seven will probably enter the ministry.—*Southern Churchman.*

MARRIED

On Tuesday morning, Dec. 6th, at St. Luke's Church, by the Rev. Professor Wilson, D. D., the Rev. Kingston Goddard, of Matteawan, to Matilda Susan, daughter of the late William Seaman.

NOTICES.

A stated meeting of the Board of Managers of the "Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the City of New York" will be held in the basement of Christ Church, on Thursday evening, 15th instant, at 7 o'clock.

The members of the *Society* are invited to attend.

By order of the Board,
Charles W. Carmer, *Rec. Sec.*
New York, December, 1836.

FREE CHURCH OF THE REDEMPTION.

The Rev. William Morris will preach a missionary sermon next Sunday evening, in Euterpian Hall, 410 Broadway, near Canal-street. Services to commence at 7 o'clock.

October 6, 1836.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer, acknowledges the receipt of the following sums, viz.,

1836. Dec. 2. From Cyrus Curtiss, of Hudson, N. Y. to constitute himself a life member, 10 00—From F. W. Edmonds of New York, to constitute himself a life member, 10 00—From Samuel Hoffman, a donation, 2 00, Total $22 00

Thomas Browning, *Treasurer*,
77 Maiden-lane.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following contributions since his report of the 23d of November last.

The amount of a collection in Trinity Church, New York, on Sunday the 27th Nov., after a sermon by the Rev. Mr. Dorr, 313 67—From the Rev. Henry W. Ducachet, rector of St. Stephen's Church, Philadelphia, by the hands of Henry Cary, Esq., one half of 156 00, received from the female missionary society of that church, paid in May last for the current year, and also one half of 50 00, from the sewing association of the same parish, 103 00—An "offering" from the congregation of Trinity Church, Clarksville, Tennessee, for domestic missions, 20 00—By the hands of the Rev. Christian Hanckel, rector of St. Paul's Church, Radcliffeborough, S C., the following, viz., from the working society of that church, for domestic missions, 107 85—From "church offerings" of the same church for the like purposes, 70 39—From the Rev. Christian Hanckel, one fourth of the sum promised by him for domestic missions at the missionary meeting held at St. Peter's Church in February last, when the Rev. Mr. Dorr was present, 25 00; 203 24—From Thomas Robins, Esq., receiving agent in Philadelphia, the following sums, viz., from the contribution box of the male Sunday school of Christ Church, Philadelphia, for the Green Bay mission, per Wm. H. Wayne, Esq., 4 34—From Miss P. W. Lewis, Philadelphia, annual subscription for 1836, 3 00—From the female missionary society of St. James' Church, Lancaster, Pa., their last payment, completing their pledge for one year's salary for the support of a missionary at Memphis, Tennessee, per Rev. Mr. Bowman, 62 50—Donation from Mr. P. V. S. Vorhis, for general purposes, per Rev. Mr. Bowman, 10 00—From the "Millwood" congregation, for general purposes, per the rector, the Rev. Mr. Stringfellow, 43 62—From the female pupils of the Sunday school of St. James' Church, Bristol, Pa., for domestic missions, 5 22; 128 68.

Total 768 59.

Dec. 7, 1836. James Swords, *Treasurer.*

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received:—

By the hands of Mr. J. A. Spencer, superintendent of the 8th Avenue Sunday school, and contributed by his scholars toward the support and furtherance of the African mission, 2 88—By the hands of Cyrus B. Hills, Esq., from the Ladies of the "mite society" of Arlington, Vermont, for the benefit of Mrs. Robertson missionary to Syra, 20 00—Through the Protestant Episcopal Press, from the juvenile association of Mrs. Sheldon's school, Steubenville, Ohio, for the China mission, 7 50—From the children of Trinity Church Sunday school, Plattsburgh for the last six months to be appropriated to Mrs. Hill's school, Athens, 2 00; 9 50—By the hands of the Rev. Dr. Ducachet, rector of St. Stephen's Church, Philadelphia, from the female missionary society of that church, for the current year, for China, 5 00, for general purposes, 78 00, from the sewing association of the same parish, 25 00, collected in the congregation, for foreign missions, 50 15; 158 15—The treasurer has also received from the same reverend gentleman the sum of 103 dollars which he has duly handed over to the treasurer of the Domestic Committee. Total 190 53.

Dec. 7, 1836. Henry Cary, *Treasurer.*

CALVARY CHURCH.

Since the last public acknowledgment, the following sums have been received in aid of the erection of Calvary Church, Fourth Avenue, near Thirtieth-street:

From J. F. S., Esq., 10 00—J. D. Beers, 10 00—S. Brown, 5 00—McNeil Seymour, 5 00—A friend to Calvary Church, 5 00—Cash, 5 00. Total 40 00.

Donations may be left with Swords, Standford & Co., Broadway, or at the Protestant Episcopal Press, 28 Ann-street.

CITY MISSION.

The subscriber gratefully acknowledges the receipt of a valuable bundle of clothing, from a young lady of St. John's Chapel, for the use of the poor under his care, by the Agent of the Protestant Episcopal Press.

Alexander Fraser, 341 Pearl-street.
Dec. 5, 1836.

P. S. He also takes this opportunity of informing the friends of the city mission, that continual applications are made to him by the sick and the poor; for whose relief he can do but little, as the means at his disposal are extremely limited, any donations of money or clothing in their behalf left with the Agent of the Protestant Episcopal Press. 28 Ann-street, or at the residence of the missionary, 341 Pearl-street, will be thankfully received.

A. F.

A CARD.

The subscriber in behalf of Christ Church, Patterson, Putnam county, N. Y., gratefully acknowledges the receipt of a Bible and Prayer-book, with a neat set of communion furniture, and $4 50 toward dressing the desk, by the hands of Mrs. Stone, of New York city.

Dec. 1, 1836. Benjamin Evans, Patterson.

PRESS DEPOSITORY,

28 *Ann-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending December 8th, from the following persons, viz.

Robert Graffin, *with remit.*—Postmaster, Lexington, Ky.,—Postmaster, Chillicothe, Ohio—Archibald Jayne—Mrs. Ann Hempston—Salmon Moses, *with remit.*—Postmaster, Onondaga Hollow—Postmaster, Perth Amboy—A. B. Sherman, *with remit.*—Rev. Dr. Darken, *with remit.*—Rev. Wm. Cooley—Rev. D. G. Tomlinson.

Received by the Gen. Prot. Episc. S. S. Union.

Wm. W. Bostwick—Rev. D. H. Short—Miss P. B. Shaw—Rev. W. A. Smallwood.

Self-Defence.

Translated from Madam Guion, by William Cowper.

Source of love, and light of day,
Tear me from myself away;
Every view and thought of mine,
Cast into the mould of thine!
Teach, oh teach this faithless heart
A consistent, constant part;
Or, if it must live to grow
More rebellious, break it now!

Is it thus that I requite
Grace and goodness infinite?
Every trace of every boon
Cancell'd, and erased so soon!
Can I grieve thee whom I love;
Thee in whom I live and move?
Save me from so great an ill!
Give me grace to do thy will.

Oh! the oppressive irksome weight,
Felt in an uncertain state.
Comfort, peace, and rest, adieu,
Should I prove at last untrue.
Still I choose thee, follow still
Every notice of thy will;
But unstable, strangely weak,
Still let slip the good I seek.

Self-confiding wretch, I thought
I could serve thee as I ought,
Win thee, and deserve to feel
All the love thou canst reveal!
Trusting self, a bruised reed,
Is to be deceived indeed;
Save me from this harm and loss,
Lest my gold turn all to dross!

Self is earthly—faith alone
Makes an unseen world our own.
Faith relinquish'd, how we roam,
Feel our way, and leave our home!
Spurious gems our hopes entice,
While we scorn the pearl of price:
And preferring servant's pay,
Cast the children's bread away.

From the Token for 1837.

A Name in the Sand.

BY H. F. GOULD.

Alone I walked the ocean strand.
A pearly shell was in my hand.
I stooped, and wrote upon the sand
My name, the year, the day.
As onward from the spot I pass'd,
One ling'ring look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 't will shortly be
With every mark on earth from me!
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been to be no more.
Of me, my day, the name I bore,
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the waters in his hands,
I know a lasting record stands
Inscribed against my name:
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory, or for shame.

From the Chinese Repository for April.

A CHINESE WEDDING.

Singpore, Nov. 28, 1835.

Having been informed that a daughter of one of the principal Chinese merchants was about to be married, I solicited an invitation to attend and witness the ceremony. On arriving at the house of the bride's father, I was politely received by him, and invited to a seat in a room adjoining that in which the ceremonies were to take place, there to await the arrival of the bridegroom. As he did not arrive till nearly half an hour had elapsed, I improved my time in examining, with the father, the room where the daughter was to be married.

Before the door which led into the street was a screen. On the right hand of the door, in front of a window, stood a narrow table, elevated on a bench and some old bricks, and covered with fruits and sweetmeats, having two or three small wax candles burning on each end of it. Beyond this, toward the interior of the house, was a mat spread upon the brick floor, and still another smaller mat of a finer quality and colors. On the side of the room opposite to the window and table above mentioned, was the family god, a large picture of a deified hero, and under it the family altar. This was fitted up for the occasion with a variety of showy ornaments, and sacrificial articles. Next to the wall was a screen about two feet square—formed of small square pieces of marble, each having some painting upon it set in a wooden frame. At each end of this stood a waxen candle about three feet high and three inches in diameter at the lower end; these were already lighted. Near each of them were several curious articles, composed of various colored sweetmeats, fruits, &c., fixed on long sticks of wood and wire; and between them a still more curious object, which it would be difficult to describe. The body of it was composed of green leaves, several of which were rolled together, and then the rolls stitched together in the form of a pyramid. Into each roll of leaves was inserted a slender stick, some of which were covered with sweetmeats and dried fruits, and others with leaves and flowers and sparkling tinsel. These were but a part of the curious and gaudy ornaments on the altar. Between this altar and the carpet mentioned above, were set seven chairs, with cloth embroidered with gold thread spread over them. One of these stood with its back toward the family god, and the others on the right and left in front of it. A table stood in the middle. The walls of the room were hung with papers bearing various inscriptions, some of which were expressive of good wishes toward the couple about to be married.

When I entered, there were several men in the room preparing for the wedding. At length the word was given, '*coming*:' on which a young friend of the parties put on a long light-colored silk garment over his usual dress, and the father asked if all was ready. Soon it was proclaimed again, 'coming;' and the young man put on a longer and larger garment of figured light green satin, reaching to his feet. Again they said 'coming,' and he completed his dress by putting on a dark purple robe of figured satin, and a pyramid cap with red hair fixed in the apex, and descending on all sides nearly to the rim. This person was the 'receiver of guests.'

The sound of music was now heard, and they prepared 'to meet the bridegroom.' He came in a procession preceded by music, dressed like the 'receiver of guests,' and attended by six companions, each bearing an immense umbrella, and other persons bearing poles of bamboo with branches and green leaves upon them, and sustaining between each pair a piece of red cloth about three yards long. On his arrival near the door, a kind of paper basket filled with Chinese crackers was carried out, and the crackers burned with great uproar. The receiver of guests met him at the door, and performed the usual ceremony. As he entered the door, a nephew of the bride, splendidly dressed in embroidered satin with much tinsel and a little gold, advanced and presented him an orange. The receiver of guests then conducted the bridegroom to the carpet already described, and placing him at one end and himself at the other, they bowed to each other, and then by three measured long steps they exchanged places and bowed again; and then at last he conducted the bridegroom to his seat at the head of the table, and pretended to arrange the cloth for him. They here bowed to each other over it, then he went to receive others, leaving the bridegroom standing, and performed the same ceremonies with each of the six friends of the bridegroom; they then took their places, bowed, and sat down.

Tea was then brought, three cups in succession, and finally betel nut. Soon after these were removed, my attention was drawn toward the interior of the house, where the bride made her appearance, splendidly dressed and veiled, and attended by several females. She advanced with downcast eyes, and a very low step, designed doubtless to imitate that of the little-footed ladies of China. On coming to the threshold of the room, she paused, and waited, without the motion of a muscle, or any expression of sentiment in her face, the coming of her future companion. As for him, when he knew she had come in sight, he cast an eager eye sideways to catch a glimpse of her as soft as possible. He very soon left his chair, walked around before his companions to the door where the bride stood, and they bowed to each other, she raising her hands slowly to the level of her shoulders and letting them fall as slowly, and with the same immoveable, inane countenance as before; and then turned and walked away. He bowed less deliberately, then turned to his companions, with a smile of satisfaction playing on his countenance, gave them a slight bow, and followed the bride.

Thus ended the ceremony for to-day. It is to be renewed again after two days, at the house of the bridegroom, whither the bride is to be conducted. When the ceremony was over, I conversed a little with one of the bridegroom's friends, who had acted the part of negotiator for the parties (i. e. for the fathers of the bridegroom and the bride) before the wedding. He told me the bride had been in the inner apartments for eight or ten years; and that the bridegroom had never seen her before. He said also that she could not read.

30th November. Went to the house of the bridegroom to see the conclusion of the wedding. The arrangement of the room where the ceremonies were to be performed was very similar to those at the house of the bride. On a table standing before the family altar, were placed at one end more than twenty female garments, and a pair of shoes; on the other end, slips of red paper enclosing dollars with names written upon them; and on the middle, a waiter on which was laid a belt, said to be wholly of gold, and to have cost two hundred dollars, a splendid large buckle for it, a handsome pin, and several rings. All these were presents to the bride from several relatives and friends. The names on the papers were the names of the donors, who gave as many dollars as their abilities allowed or disposition prompted them to do. The table was covered with a red velvet cloth, embroidered with gold thread; and at each end of it stood a chair, with a similar cloth upon it.

While I was waiting the arrival of the procession, two coolies came in, bearing between them a stout pole covered with cajang, (a kind of long leaf like fig leaves, stitched together,) under the cover of which was something more substantial; I soon ascertained that it was a lady, who was brought in this style to the wedding. The carriage consisted merely of the cajang with a cloth, the ends of which were tied to the pole, and the middle, hanging down two or three feet and spread out, afforded a seat for the lady. Several others were brought in the same way; and as the carriages seemed to have been thoroughly used, I conclude this is the method in which they are usually conveyed from place to place. A more uncomfortable and degrading method could scarcely be imagined. But Chinese custom and opinion do not allow them to be seen, and they are not considered worthy of a better carriage.

The report being made that the procession was near, a man in the dress of ceremony, like that worn the other day by the receiver of guests, began to bow and worship; first toward the altar at the window, to the gods, to whom he bowed ten or twelve times with his head to the floor, then toward the family altar, to the family relatives, to whom he bowed four times. Before commencing this, he lighted several incense sticks and bowed slightly with them in his hands, and set them in a dish of ashes upon the altar toward which he bowed; and also burned incense enough to fill the room with smoke. The procession was like that of the former occasion, but less numerous, and the bridegroom and the bride came in palanquins: he, attended by the little boy who presented him the orange on the 28th, and she, by three little girls of the same age, splendidly set off with embroidered silk of very brilliant colors and gaudy head-dresses.

The bride was assisted to descend from her carriage by her attendants, and on coming near the door was presented with an orange by a little girl dressed like those just mentioned. At the door, the bride and bridegroom bowed to each other, they took their places on a mat between the two altars, first facing that near the window, toward which they both kneeled, and he bowing with his head to the ground, while she performed an equivalent ceremony by setting back upon her feet in a very graceful manner. They then rose, and knelt again, repeating the ceremony several times, and then turning toward the family altar did the same. Her attendants carefully arranged the skirts of her long garments as she knelt, that they might not receive injury, nor entangle her feet. Her eyes were downcast, her face uncovered, and her features as immoveable as if made of marble. He appeared rather careless and impatient to be done with the ceremonies.

After their worship in this room, they went into the interior of the house, and performed similar prostrations there. They then returned to the outer room, and their relatives began to come forward to receive their reverence. They both knelt before each of them. First came three or four men, then as many women, each of whom, on going out, touched the hand of the bride; then came an old man, an elder brother of the bridegroom's father, who showed much kindness in his manner toward the bride, and helped her to rise from her knees; then followed several women, some of whom were dragged into the room by force, as they manifested much reluctance, from real or pretended bashfulness. The bridegroom frequently went into the inner room to call for these persons, and the poor bride stood motionless in her place awaiting his return, till some of the bystanders pitying her weariness brought her a chair in which she sat when at leisure.

During the intervals between these ceremonies, I had opportunity to observe the appearance of the bride. She was about eighteen years old, of the middling stature of females here, though shorter than European ladies generally are. Her face was pretty enough, but rather too wide, and destitute of expression. Her beautiful black hair was tastefully done up, and ornamented with white and artificial yellow flowers, and encompassed by a tiara of black velvet, on which were eight little yellow images, of 'paseen,' or eight genii, which they would have people think were gold. Her dress was embroidered satin of different colors, red, yellow, white, and green: she wore fine white stockings, and a pair of Chinese shoes, the fore-part only of which being seen when she walked, they made a very clumsy appearance. When the ceremonies were ended, they both went to the interior apartments, and took tea and other refreshments. While there, I saw, for the first time, some movements besides those required by the rules of ceremony. After a few minutes they came out and took their palanquins to return to her father's, bowing at the door. The carriage of the bride moved fast, preceded by servants bearing the presents of clothes, &c., noticed above. The din of music continued during the movement of the procession as well as during all the ceremonies of this and the former day, and was quite insufferable. On reaching the father's house they bowed at the door, and proceeded to the upper rooms. She soon returned, and took out the upper stick of the leaf-made pyramid, with its flowers and spangles, and bore it away; thus signifying the completion of the wedding, and the change from her former to her present relations. The bridegroom soon made his appearance again, and seated by the receiver of guests, as on the 28th, and joined by five or six relatives, each seated with the same formalities, who partook with him of the same refreshments, which were brought. Thus concluded the ceremonies of the day, and the wedding was considered as completed.

From the Southern Churchman.

RELIGIOUS OPINIONS AND CHARACTER OF WASHINGTON.

The Messrs. Harpers, of New York, are engaged in publishing a volume, prepared by the Rev. Edward C. M'Guire, of this Diocese, on the religious opinions and character of Washington, which, we understand, will appear in a few days. The competency of Mr. M'Guire for the task he has undertaken, the great facilities he has possessed of obtaining information upon the subject upon which he has written, and the diligence and zeal with which he has pursued his object, leave no doubt of the great interest of the volume he has produced. A writer in the Christian Witness remarks:—

"We have been privileged with the perusal of the manuscript, and have taken the liberty of anticipating its publication, so far as to select a few facts, which, we think, cannot prove uninteresting to the readers of the Witness.

"The author gives repeated instances where Washington recognised the doctrine of a special providence in the success of the American arms. We have not time for these. The following extract will show his sense of obligation to the God of armies:—

'From the Orderly Book, May 15th, 1776:—The Continental Congress have ordered Friday, the 17th instant, to be observed as a day of fasting, humiliation, and prayer, humbly to supplicate the mercy of Almighty God, that it would please him to pardon our manifold sins and transgressions, and to prosper the arms of the United Colonies, and finally establish the peace and freedom of America upon a solid and lasting foundation; the General commands all officers and soldiers to pay strict obedience to the orders of the Continental Congress, that, by *their unfeigned and pious observance of their religious duties, they may incline the* Lord *and Giver of victory to prosper our arms.*'

"On the day succeeding the surrender of Lord Cornwallis, an event which virtually closed the war, the general order issued by Washington concluded in the following words: 'Divine service shall be performed to-morrow in the different brigades and divisions. The Commander-in-chief recommends that all the troops that are not upon duty assist at it with a serious deportment, and that sensibility of heart, which the recollection of the surprising and particular interposition of Providence in our favor claims.'

"The following instance will show his attachment to the institutions of religion: 'After the close of the war, and his return to Mount Vernon, in December, 1783, his place of worship was in Alexandria. It is probable that Pohick Church had been closed during the commotions induced by the Revolution. At least, it is known that he had a pew in Christ Church, Alexandria, and habitually attended divine service there. The following interesting document will evince that fact, and furnish very striking proof of his unfeigned desire for the respectable support of the Christian ministry, and perpetual maintenance of religious institutions and services. The design of the paper was, as the reader will observe, to subject the pews of the church to an annual rent, by a voluntary subscription thereto, on the part of the pewholders. Its language is, "We, the subscribers, do hereby agree, that the pews we now hold in the Episcopal church at Alexandria, shall be for ever charged with an annual rent of five pounds, Virginia money, each; and we hereby promise to pay, (each for himself separately promising to pay,) annually, for ever, to the minister and vestry of the Protestant Episcopal church in Fairfax parish; or, if the parish should be divided, to the minister and vestry of the Protestant Episcopal church in Alexandria, the said sum of five pounds for each pew, for the purpose of supporting the ministry in the said church; provided, nevertheless, that if any law of this commonwealth should hereafter compel us, our heirs, executors, administrators, or assigns, to pay to the support of religion, the pew-rent, hereby granted, shall, in that case, be considered as part of what we may by such law be required to pay; provided, also, that each of us pay only in proportion to the part we hold of the said pews. For the performance of which payment, well and truly to be made, for ever, annually, within six months after demand, we hereby bind ourselves, (each for himself separately,) our heirs, executors, administrators, and assigns, firmly by these presents. In witness whereof, we have hereunto set our hands and seals, this 25th day of April, in the year of our Lord 1785."'

"The above is an attested copy of the original, now on record in the vestry book of Christ Church, Alexandria. The article was signed by a number of the pewholders, the name of G. Washington being at the head of the list, in his own handwriting, with the seal attached. Cordially concurring, as he did, in this reasonable mode of raising a permanent revenue for the Church, by uniting in a voluntary subjection of his pew to a perpetual ground rent, the father of his country evinced that high sense of justice and propriety, together with that spirit of noble liberality for which he was ever distinguished. He was not disposed, in the absence of a legal provision for the support of religion, to hold the man who was devoting his time and talents to the good of a congregation, subject to the whims and caprices of the same, for the amount and punctual payment of his income. Whilst the clergyman willingly engaged to render certain services in behalf of others, Washington thought that they should be willing on their parts to bind themselves to render him a due compensation for his labors. Nor was this course less prudential than generous; for what would a pew be worth if the pulpit should be unsupplied? The value of the pew, whether occupied by the owner, or transferred to another, would certainly depend on the regularity and efficacy with which the clerical duties were performed. A cunning man might be disposed to take another view of the matter, and adopt a different course, refusing to bind himself, with the vain idea of reserving his liberty of action, and perhaps of escaping the obligation altogether, if it should prove necessary. But a man so magnanimous, and at the same time practically wise as Washington was, could never act in any other way than as he did. The laws of his character forbid his doing otherwise."

From the Southern Literary Messenger.

MARTIN LUTHER INCOGNITO.

Mr. Editor,—Public attention has recently been attracted, with great justice, to the Memoirs of Luther, by Professor Michlet of Paris; a work remarkable, first, as composed almost entirely of the Reformer's own words, and secondly, as proceeding from a Roman Catholic. You will not, I trust, deem it unreasonable to accept the translation of a very rare and entertaining document relating some scenes eminently illustrative of this great man's private manners. Allow me to premise, by way of refreshing the reader's memory, that after the celebrated appearance of Luther at the Diet of Worms, he was secretly snatched away by his friend the Elector, and kept for some months in the castle of Wartburg. The paper which follows gives some account of his return. It is from the pen of an honest Swiss, and is written in the Swiss-German dialect; but it is so full of racy diction and inimitable naivete, that it cannot fail to gratify every lover of ancient story. I have availed myself, here and there, of an antique idiom or phrase, as remarkably comporting with the rude original.* Respectfully, &c.

JAMES W. ALEXANDER.

I cannot forbear to relate, though it may chance to seem trifling and even childish, how I, John Kessler, and my comrade John Reutiner, fell into company with Martin Luther, at the time when he was enlarged from his captivity, and was on his way back to Wittenberg. For as we were journeying thither, for the sake of studying the holy Scriptures, we came to Jena, in the Thuringian territory, (and God knows in a dismal storm,) and after much inquiry in the city for an inn where we might lodge for the night, we were utterly unable to find any. The taverns were shut against us on every side, for it was carnival time, at which season there is little care for wayfaring people. So we had come to the outskirts of the town, thinking to go on further, to find if possible some hamlet where we might be entertained. Under the very gate of the town, as we went out, there met us a reverend man, who greeted us kindly, and asked whither we were bound at so late an hour. For he said there was neither house nor court-yard offering us lodging, which we could reach before the dead of night, and that the way was intricate; therefore he counselled us to abide where we were. We answered, "Good Sir, we have been to every hostelry which has been shown to us, but every where we have been denied entrance; we must needs go further." Then he asked whether we had inquired at the Black Bear. To which we replied, "No such inn have we seen, pray tell us where we may find it." He then pointed out the place, a little without the town. And though all the innkeepers had dismissed us, yet no sooner had we reached the Black Bear, than the host came to the door, helped us in, and gave us the kindest welcome, taking us into the common room. There we found a man sitting alone at a table, with a little book lying before him, who saluted us in a friendly manner, and invited us to come forward and seat ourselves by him at the table. Now (under favor be it spoken) our shoes were so clogged with the filth of the roads, that we dared not to enter with freedom, but crept in softly, and sat upon a bench by the door. But he invited us to drink with him, which indeed we could not refuse.

After we had accepted his friendly and courteous advances, we placed ourselves, as he desired, at the table near him, and ordered some wine that we might drink to his honor; having no other thought than that he was a trooper, for he sat, after the manner of the country, in a red cloak, with doublet and hose, a sword by his side, with his right hand upon the pommel and his left grasping the hilt. He soon began to ask the place of our birth, and then, answering his own question, added, "You are Switzers. From what part of Switzerland come you?" We answered, "From St. Gallen." "You will find," said he, "at Wittenberg, whither I understand you are going, some excellent people, such as Doctor Jerome Schurf, and his brother Doctor Augustin." We replied, that we had letters to them: and then proceeded to ask, in turn, "Sir, can you certainly inform us whether Martin Luther is now at Wittenberg, or at what place he is?" "I have sure information," said he, "that Luther is not in Wittenberg at this time; but he is to be there shortly. Philip Melancthon, however, is there; he teaches the Greek tongue, as there are others who teach the Hebrew, both which languages I earnestly exhort you to study; for they are necessary preparations to the understanding of the Scriptures." We answered, "God be praised, if our lives are spared, we shall not rest until we see and hear that man; on his account it is that we have undertaken this journey; for we understood that he was minded to set aside the priesthood, with the mass, as an unauthorized service. Now, inasmuch as we have, from our youth up, been trained and set apart, by our parents, to become priests, we desire to hear what reason he can show for such a design."

After some conversation of this kind, he asked where we had already studied. We answered, "At Basle." "How fares it," said he, "at Basle? Is Roterodamus there at present? What is he doing?" "Sir," replied we, "so far as we know all things go on well. But what Erasmus is doing, there is no one can tell, for he keeps himself quiet and aloof." Now it struck us with great surprise that the trooper should talk thus, and that he was able to discourse about Schurf, and Philip, and Erasmus, and about the importance of both Greek and Hebrew. Moreover, he would now and then let slip a Latin word, which made us suspect that he was something different from an ordinary cavalier. "Prithee," said he, "what is thought of Luther in Switzerland?" "Sir," said I, "there, as elsewhere, there are diversities of opinion. Some there are who cannot enough extol him, and thank God that by his means he has revealed his truth and discovered error; but others denounce him as an intolerable heretic; and such are chiefly the clergy." "Ah," said he, "I could warrant it was the parsons." In such talk he continued to be very sociable, so that my comrade made free to take up the little book which lay before him and open it. It was a Hebrew Psalter. He then laid it down, and the trooper took it up. Hereupon we fell into still greater doubt as to who he might be. Then said my comrade, "I would give a finger off my hand, if I could thereby understand this language." The man replied, "You may attain it, if you will only bestow labor; I also desire this attainment greatly, and am exercising myself every day to make greater proficiency."

By this time day was declining, and it had become quite dark, and the host entered to look to the table. As he saw our eager curiosity about Martin Luther, he said, "My good fellows, had you been here two days sooner, you might have been gratified, for he was then sitting at this very table." And with this he pointed out the place. We were now chagrined and vexed at our own delay, and provoked at the bad roads which had been our hinderance; but we said, "It rejoices us to be in the house, and at the very table where he has lately sat." At this the host could not but laugh, and went immediately out. After a little while, he called me to the outside of the door. I was alarmed, and began to think with myself in what I had been unseemly, or of what I could be suspected. The host then said to me, "Since I perceive in very truth that you long to see and hear Luther—the man who sits by you is he." This I took in jest, and said, "Ay, Sir host, you would fain mock me, and stay my curiosity with Luther's lodging." He replied, "It is assuredly he; nevertheless, do nothing to show that you recognise him." I straightway left the host, still being incredulous, and returning to the room seated myself at the table, and was very desirous to let my companion know what the host had disclosed. I therefore turned myself toward the door and at the same time toward him, saying softly, "The host says that is Luther." Like myself, he could not believe it, and said, "Perhaps he said it was *Hutten*,* and you have misunderstood him." Now, as the horseman's dress suited better with Hutten than with Luther, who was a monk, I persuaded myself that the host had said, "It is Hutten;" for the beginning of both names sounds alike. All that I said, therefore, was under the supposition that I was conversing with Ulrich ab Hutten.

In the midst of these things there came in two merchants, who wished to pass the night, and when they had laid aside their habits and spurs, one of them placed beside him a small unbound book. Martin asked what book it was. "It is Doctor Luther's exposition of sundry gospels and epistles, just printed and published; have you never seen it?" At this time the host appeared and said, "Draw near to the table, for we are about to eat." We, however, spoke to him, and begged that he would bear with us so far as to give us something by ourselves. But the host said, "Dear fellows, seat yourselves by the gentlemen at the table, I will give you good cheer." And when Martin heard this, he said, "Come along, I will pay the reckoning."

During the meal Martin gave us much friendly and godly discourse, so that both we and the tradespeople paid more attention to his words than to all our food. Among other things he lamented, with a sigh, that while the princes and nobles now were assembled at the Diet at Nuremberg, on account of God's word, and the impending affairs and grievances of the German nation; yet they undertake nothing, but to spend their time in expensive jousts, cavalcades, frolics, and debauchery. "But such," added he, "are our Christian princes!"

He further said that it was his hope that gospel truth would bring forth fruit among our children and descendants, who are not poisoned by Popish error, but are now grounded in the pure truth of God's word, more than among their parents, in whom error is so rooted that it cannot be easily eradicated. Upon this the tradespeople united in expressing their opinion, and the elder of them said, "I am a plain simple layman; I have no particular knowledge of this business. But this, I say, as the matter seems to me, Luther must be either an angel from heaven, or a devil out of hell. I have here ten gulden that I would gladly give that I might confess to him; for I believe he is the man that can and would direct my conscience."

Meanwhile the host came to us and said privately, "Do not trouble yourself about the reckoning; Martin has settled for your supper." This gave us great joy, not for the sake of the money or the cheer, but that we had been entertained by such a man. After supper the merchants arose, and went into the stable to see their horses; while Martin was left alone with us in the room. We then thanked him for his favor, and at the same time let him understand that we took him for Ulrich ab Hutten. But he answered, "I am not he." Here the host came near, to whom Martin said, "I have to-night been made a nobleman, for these Switzers take me to be Ulrich ab Hutten." "And you are no such person," said the host, "but Martin Luther." At which he laughed, and said, with great glee, "These take me for Hutten, and you for Martin Luther; I shall soon be called Martinus Marcolfus." And after some such discourse, he took a high beer glass, and said, after the custom of the country, "Switzers, join me in a friendly glass to your health." And as I was about to take the glass, he changed it, and ordered instead of it a flask of wine, saying, "The beer is to you an unaccustomed beverage; drink wine."

With that he arose, threw his knight's cloak over his shoulder, and bid us good night, giving us his hand as he said, "When you arrive at Wittenberg, commend me to Dr. Jerome Schurf." We said, "We will cheerfully do so, but how shall we name you, that he may understand your greeting?" "Only say," said he, "that he who is on his way greets you; he will soon understand you." And so saying he went to bed. After this the tradespeople returned, ordered the host to bring them something to drink, and had much conversation concerning the unknown guest who had been sitting by them. The host made known that he took him to be Luther, which the merchants believing, lamented very much that they had behaved themselves so rudely in his presence; saying that they would on this account rise so much earlier the next morning before he departed, in order to beg that he would not take it in ill part, nor be offended, as they had not known his person. This they accordingly did, finding him next morning in the stable. Martin answered them: "You said last night at supper that you would willingly give ten florins that you might confess to Luther. When therefore you confess to him you will discover whether I am he." And without betraying himself any further, he mounted and rode on his way to Wittenberg. On the same day we set out on the same road, and arrived at a village lying at the foot of a mountain; I think the mountain is called Orlamund, and the village Nasshausen. The stream which flows through this was swollen by the rains, and the bridge being in part carried away so that the horses could not pass, we turned aside into the village, where we chanced to fall in with the same merchants, who entertained us there free of cost for Luther's sake. On the Saturday after, being one day after Luther's arrival, we called upon Doctor Jerome Schurf, in order to present our letters. When we were ushered into the room, whom should we see but Martin Luther, the same as at Jena, together with Philip Melancthon, Justus Jodocus Jonas, Nicholas Amsdorf, and Doctor Augustin Scurf, relating what had befallen him in his absence from Wittenberg. He greeted us, and said, laughing, as he pointed with his finger, "This is Philip Melancthon of whom I told you." Upon which Philip turned to us, and asked us many questions, which we answered according to our knowledge. And thus we passed the day on our part with great joy and satisfaction.

---

* The document may be seen in Marheineke's History of the German Reformation, vol. i. p. 319. Berlin. 1831.

* Ulrich von Hutten, a celebrated knight and statesman, and a friend of Luther, who died two years after these events, in 1523.

PROTESTANT EPISCOPAL PRESS, PRINT.